

LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

COLLECTED AND EDITED BY

G. A. GRIERSON, C I E , P H D , D L I T T . , I C S (Retd)

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CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER
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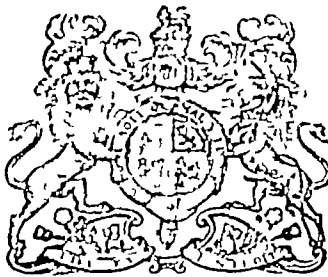
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- Vol I Introductory
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- „ III Part I Tibeto-Burman languages of Tibet and North Assam
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 - „ III Bhīl languages, Khāndēśī, etc
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED

A —For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛ,	ॠ ṛ,	ए e,	ऐ ē,	ओ o,	औ ō,	औ au
क ka	ख kha	ग ga	घ gha	ङ na	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ta	ठ tha	ड da	ढ dha	ण na	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa				
श śa	ष sha	स sa	ह ha	ळ ra	ट ṭha	ळ ḷa	ळ ḷha					

Visarga (:) is represented by *h*, thus क्रमश्च, *kramaśah* Anuswāra () is represented by *m*, thus सिंह *simh*, वयं *vamś* In Bengali and some other languages it is pronounced *ng*, and is then written *ng*, thus बंग *bangśa* Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mē*

B —For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc	ح h	د d	ر r	س s	ع ' gh
ب b	ڄ ch	ڌ d	ڙ r	ش sh	ع gh
پ p	ه h	ز z	ز z	ص s	ف f
ت t	ک kh		ڙ zh	ص s	ق q
ٹ t				ط t	ک k
ث s				ط z	گ g
					ل l
					م m
					ن n
					و when representing anunāsika in Dēva nāgarī, by ~ over nasalized vowel.
					و w or v
					ه h
					ی y, etc

Tanwin is represented by *n*, thus فاوران *fauran* Alefe maqṣūra is represented by *ā*,— thus, داوآ *da'wā*

In the Arabic character, a final silent *h* is not transliterated,—thus بندا *banda* When pronounced, it is written,—thus, گنآ *gunāh*

Vowels when not pronounced at the end of a word, are not written in transliteration Thus, बन *ban*, not *bana* When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*, (Kāś-mīrī) चह *chh*, क *k*, pronounced *kor*, (Bihārī) देखिय *dēkh'iy*

C—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted —

- (a) The *ts* sound found in Marāthī (ॢ), Pushtō (ټ), Kāśmīrī (ټ, ॢ), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāthī (ॣ), Pushtō (ځ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī ټ (ॢ) is represented by *ñ*.
- (d) Sindhī ڙ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڙ, and Pushtō ږ or ږ are represented by *n*.
- (e) The following are letters peculiar to Pushtō —
 ټ *t*, ټ *ts* or *dz*, according to pronunciation, ځ *d*, ځ *ʰ*, ځ *ʰ* or *g*, according to pronunciation, ښ *ʃh* or *kh*, according to pronunciation, ښ *o*, ښ "
- (f) The following are letters peculiar to Sindhī —
 ڀ *bb*, ڀ *bh*, ٺ *th*, ٺ *t*, ٺ *th*, ڻ *ph*, ڻ *jj*, ڻ *jh*, ڻ *chh*,
 ڻ *ñ*, ڻ *dh*, ڻ *d*, ڻ *dd*, ڻ *dh*, ڻ *k*, ڻ *kh*, ڻ *gg*, ڻ *gh*,
 ڻ *n*, ڻ *n*

D—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following —

ā, represents the sound of the *a* in *all*

<i>ā</i> ,	"	"	"	<i>a</i> in <i>hat</i>
<i>ē</i> ,	"	"	"	<i>e</i> in <i>met</i>
<i>ō</i> ,	"	"	"	<i>o</i> in <i>hot</i>
<i>e</i> ,	"	"	"	<i>é</i> in the French <i>état</i>
<i>o</i> ,	"	"	"	<i>o</i> in the first <i>o</i> in <i>promote</i>
<i>ō</i> ,	"	"	"	<i>o</i> in the German <i>schön</i>
<i>ū</i> ,	"	"	"	<i>ü</i> in the " <i>mühe</i>
<i>th</i> ,	"	"	"	<i>th</i> in <i>think</i>
<i>dh</i> ,	"	"	"	<i>th</i> in <i>this</i>

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *āseṭai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev G Macalister, M A, of Jaipur, and to the Rev G P Taylor, D D, of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Mahārājā. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarāṭī, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A GRIERSON

CAMBERLEY,
February 24, 1908

RĀJASTHĀNĪ.

Rājasthānī means literally the language of Rājasthān, or Rājwārā, the country of the Rajputs. The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwarī, Jaipurī, Mālvi, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—*i.e.*, 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.¹

On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundēli dialects of Western Hindī. On its south (from east to west), it has Bundēli, Marāṭhī, Bhīli, Khāndēśī, and Gujarātī. Bhīli is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

¹ Population of Spain, 18,807,500 Area, 106,000 square miles

which diminished in force the further it proceeded from the centre Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahindā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindī.

All this is borne out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retreating wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēsa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēsa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rathurs abandoned Kanauj in the Doh late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhīs of Jaipur claim to have come from Oudh and the Solankis from the Eastern Panjab. Gujerat itself was occupied by the Yādavas, members of which tribe still occupy their original seat near Mithura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rajasthani contains five dialects, those

and the North-West of the Jaipur State. The area occupied by Mārṡārī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipurī and Hārautī, and there are other varieties as well. We may take the language of Jaipur as the Standard Jaipurī, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārṡārī, the latter dialect tending rather to agree with the Sindhī, immediately to its west. North-Eastern Rājasthānī includes the Mēwātī of Alwar, Bharatpur, and Gurgaon, and the Ahūwātī of the Ahīr country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvi, spoken in Malwa and the adjoining country. It has Bundēli (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipurī, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nīmādi. It is by origin a form of Mālvi, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhīli and Khāndēśī that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less —

Mārṡārī	6,088,389
Central East	2,907,200
North-Eastern	1,570,099
Mālvi	4,350,507
Nīmādi	474,777

Total number of speakers of Rājasthānī in the area in which it is a vernacular as estimated for the Linguistic Survey	15,390,972
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No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārṡārī are found in other parts of India. In 1891, 451,115 speakers of Mārṡārī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārṡārī' to indicate any inhabitant or dialect of Rājputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was *at least* 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārṡārī. Numbers of poems in Old Mārṡārī or Dīngal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithirāj Rāsau* of Chand Bardāi, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the *Prithirāj Rāsau* which has been published is written in an old form of Western Hindi,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into *Mārwāri*, *Udaipurī* (i.e., *Mēwāri*), *Bikānērī* (a form of *Mārwāri*), *Jaipurī* proper, *Hārāutī* (an Eastern dialect), and *Ujainī* (i.e., *Mālvī*).

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 787 and ff. of the *Journal of the Royal Asiatic Society* for 1901, entitled *Note on the principal Rājasthānī Dialects*. Most of this is incorporated in the following pages.

For printed books the Dēva-nāgarī character is used. The written character is a corrupt form of Dēva-nāgarī, related to the Mōḍī alphabet used in Marāṭhī, and to the Mahājānī alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, *Mārwāri*, *Jaipurī*, *Mēwāṭī*, and *Mālvī*, based on the *Note* referred to above. *Nimāḍī*, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular. In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in 'hat,' and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarāṭī and many Bhil dialects. On the other hand, in the same locality *chh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āt*.

I take this opportunity of explaining the pronunciation of the letter *व*, sometimes transliterated *w*, and sometimes *v*. In Western Hindi and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāthī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mār^wārī' not 'Mār^vārī,' because the *w* is followed by *ā*, but 'Māl^vī,' not 'Māl^wī,' because the *v* is followed by *i*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindi are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial* *l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēli and Gujarātī forms for the sake of comparison.

As regards gender, the rule of Western Hindi is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindi we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

The following tables illustrate the declension of the four chief Rājasthānī dialects.

A.—DECLENSION

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse'

	Braj	Bundēli	Rājasthānī.				Gujarātī.
			Mewati	Mālvi	Jaipuri.	Marwāṛī	
<i>Singular</i>							
Direct	<i>ghōṛā</i>	<i>ghwāṛō</i>	<i>ghōṛō</i>	<i>ghōdō</i>	<i>ghōrō</i>	<i>ghōdō</i>	<i>ghōḍō</i>
Agent			<i>ghōṛaī</i>	<i>ghōḍē</i>	<i>ghōṛaī</i>	<i>ghōḍāī</i>	<i>ghōḍē</i> or <i>ghōḍāē</i>
Oblique	<i>ghōṛē</i>	<i>ghwāṛē</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *e*. In Rājasthānī the plural of the *a* is *ā*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the preposition *ne* or its equivalent. Mēwātī and Mālvi, which are most closely related to Western Hindi, also optionally employ *nē* or *nai*.

Mālvi has also a plural formed by suffixing *hōi*, which reminds us of the old Kanauj *hōi* and the Khas (Nāpuli) *haua*.

All these nouns have also an original locative in *e*, or *ai*. Thus *gharē*, in a house.

B. POSTPOSITIONS.

			Rājasthānī			Gujarātī
				Jaljari	Mewarī	
			na			
		lo lē li	lo, rī, rī, lo lē li	lo, lū, lī	rō, rī, rī	no, nī, nī
			ne, lē	na lāi	nāī	no
		ai tī	ā, ē sū	sū, sū	sū, ā	ai

In the above, note that the oblique genitive ends in *a*, as in Gujarātī, not in *e*, as in Brij and Bundeli. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is *hē* or *e* of the Agent. Note that Mēwātī and Mālvi are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *lāi* is the locative of *lo*, and *naī* the locative of the Gujarātī *no*. Note that in Mālvi and Mēwātī *nē* and *nai* are used both for the agent and for the dative.

Adjectives — Adjectives follow the genitive postpositions in their inflexions. Thus *āchēhō*, good, fem *āchēhī*, masc. obl *āchēhū*. Adjectives (including genitives) are, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *lātē ghoriē lāt mārē*, the black horse kicked, *rājā-ke gharē*, in the Raja's house. In other words, adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *bijē dahādē*, on the second day.

Pronouns.

A.—PERSONAL PRONOUNS

First Person

	Braj	Bundeli	Rājasthānī				Gujarātī
			Mewātī.	Mālvi.	Jaipurī.	Mārwāṛī.	
<i>Singular</i>							
Direct	maī, haū	mē, maī	maī	mī, hī	maī	hī, mhī	hū
Oblique	mohi, mō, muj	mō, mōy	mī, muj	ma, mha, mhā	ma, mī, maī	mha, maī	ma, mārā
Genitive	mērau	mō kō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mhārō, mārō	mārō
<i>Plural</i>							
Direct	ham	ham	ham, hamā	mhē, āpā	mhō, āpā	mhē, mē, āpā	amē, āp ^{nē}
Oblique	hamaū, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amārā, āpan, āp ^{nā}
Genitive	hamārau	ham-kō, hamārō, hamāō	mhārō	mhānō, āp ^{nō}	mhā-kō, āp ^{nū}	mhārō, mārō, āpārō	āmārō, āp ^{nō}

Second Person

	Braj	Bundēli.	Rājasthānī				Gujarātī.
			Mewātī.	Mālvi.	Jaipurī	Mārwārī.	
Singular							
Direct	taĩ, tū	taɪ, tũ	tū	tĩ	tū	tĩ, thĩ	tũ
Oblique	tohi, tō, tuy	tō, tōy	tĩ, tuy	ta, tha, thā	ta, tū, taĩ	tha, taĩ	ta, tārā
Genitive	tērau	tō-kō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
Plural							
Direct	tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamē
Oblique	tumhaũ, tum	tum	tam	thā	thā	thā, tamā	tam, tamārā
Genitive	tumhārau, tshārau	tum kō, tumārō tumāō	thārō	thānō	thā-kō	thārō, tamārō	tāmārō

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*, *tō-*, *tuy-*, or *tū-*. In Rājasthānī it is *ma-* or *mī-*, *ta-*, or *tī-*, in thus agreeing with Gujarātī.

In the plural it is *m̐hī* and *thā* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *m̐hā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvī has the termination *nō*, which corresponds to the *nō* which Gujarātī uses for substantives and which appears in the genitive of *āp* in all Indo-Aryan languages. So also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Mundā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B—DEMONSTRATIVE PRONOUNS

This

		Dandli	Rājasthānī				Gujarātī.
			Mēwātī	Mālvī	Jaipurī	Mārwāṛī	
Singular							
Direct	ah	is	yō, fem yā	yō, fem yā	yō, fem yā	ō, yō, fem ā, yā	ā
Oblique	ahī, yi	it	ai	inī, anī	ī	in, inī, anī	ā
Plural							
Direct	ac	ja	yai	yō	yē	ē, āī	ā
Oblique	anhañ, an	in	in	inā, anā	yā	inā, anā, ya, ā	ā

That

	Braj	Dandeli	Rājasthānī				Gujarātī
			Mewātī	Mālvi	Jaipuri	Mārwāri	
Singular							
Direct	acō, wah	ū, bō	wō, woh, fem wā	wō, fem wā	wō, fem wā	ū, fem wā	ō
Oblique	acāī, ac	ū, bā	wāī	unī, wanī	ū	un, unī, wanī	ō
Plural							
Direct	acō, acā	bō	wai	vī	wai	wāī	ā
Oblique	unhañ un	un	un	wanā	wā	unā, wanā, wā	ā

C—OTHER PRONOUNS

	Braj	Bundēli	Rājasthānī				Gujarātī
			Māwātī	Mālvi	Jaipuri	Mārwarī	
Relative	<i>jaui, jaun</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō, jyō, fem jā</i>	<i>jō, jikō, fem jikā</i>	<i>jē</i>
Oblique	<i>jāhi, jā</i>	<i>jā</i>	<i>jhai</i>	<i>jani</i>	<i>jī</i>	<i>jīn, jan, janī</i>	<i>jē</i>
Correlative	<i>so</i>	<i>so</i>			<i>sō</i>	<i>sō, tikō, fem tikā</i>	<i>tē</i>
Oblique	<i>tāhi, tā</i>	<i>tā</i>			<i>tī</i>	<i>tīn, tīnī</i>	<i>tē</i>
Interrogative							
Masc., fem	<i>lō, lau</i>	<i>lō</i>	<i>kaun</i>	<i>kūn</i>	<i>kun</i>	<i>kun, kan</i>	<i>lōn</i>
Oblique	<i>lāhi, lā</i>	<i>lā</i>	<i>kaīh</i>	<i>kanī</i>	<i>kun</i>	<i>kun, kan</i>	<i>lōna, lō</i>
Neuter	<i>lahā, lā</i>	<i>lā</i>	<i>kē</i>	<i>kāī</i>	<i>kāī</i>	<i>kāī</i>	
Indefinite							
Masc., fem	<i>lōū, lōī</i>	<i>lōū</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>lōī</i>
Neuter	<i>luch</i>	<i>lachū</i>	<i>kīmaī</i>	<i>kāī</i>	<i>kyō</i>	<i>kāī</i>	<i>laī, lāī</i>

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative

In the above pronouns, the differences between Rājasthānī and Braj-Bundēli are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī

Verbs—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *ij*. Thus *mārⁿō*, to strike, *marījⁿō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dīl hānā*, to be visible

A—VERBS SUBSTANTIVE

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Māwātī *sū* is, of course, only a phonetic spelling of the Jaipurī *cālā*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rajasthānī are that, in the present, the first person plural ends in *ā*, that (except in Mewārī) the third person plural is not inflected, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in *a*.

	I	II	TENSES				
			Present	Past	Imperfect	Conditional	Infinitive
I. <i>Present</i>	I	हैं, रूँ	हूँ	chhū	hū	chhō	
	II	हैं, रूँ रूँ	हो	chhāi	hāi	chh	
	III	हैं, रूँ	हो	chhāi	hāi	chh	
II. <i>Past</i>	I	हैं, रूँ	हूँ	chhū	hū	chhō	
	II	हैं, रूँ	हो	chhō	hō	chh	
	III	हैं, रूँ	हो	chhāi	hāi	chh	
III. <i>Imperfect</i>	I	हैं, रूँ	हूँ	chhū	hū	chhō	
	II	हैं, रूँ	हो	chhō	hō	chh	
	III	हैं, रूँ	हो	chhāi	hāi	chh	
IV. <i>Conditional</i>	I	हैं, रूँ	हूँ	chhū	hū	chhō	
	II	हैं, रूँ	हो	chhō	hō	chh	
	III	हैं, रूँ	हो	chhāi	hāi	chh	
V. <i>Infinitive</i>	I	हैं, रूँ	हूँ	chhū	hū	chhō	
	II	हैं, रूँ	हो	chhō	hō	chh	
	III	हैं, रूँ	हो	chhāi	hāi	chh	

B—THE FINITE VERB

In Rajasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as the which obtain in Prāñjībī and Western Hindī, of which latter Brāj and Bundelī are dialects. One exception is the conjugation of the Definite Present, which occurs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rajasthānī. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chal*, 'go'. Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

- (a) *Old Present*—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rajasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in *ā*,

and that, except in Mēwātī, which in this particular agrees with its neighbour Brāj, the third person plural is not nasalized

	Brāj	Bandēll.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṛī.	
<i>Singular</i>							
1	chalaū	chalũ	chalũ	chalũ	chalũ	chalũ	chalũ
2	chalaṡ	chalē	chalaṡ	chalē	chalaṡ	chalāī	chalē
3	chalaṡ	chalē	chalaṡ	chalē	chalar	chalāī	chalē
<i>Plural</i>							
1	chalaī	chalē	chalē	chalē	chalē	chalē	chalē
2	chalaṡ	chalō	chalō	chalō	chalō	chalō	chalō
3	chalaī	chalē	chalaī	chalē	chalaṡ	chalāī	chalē

(b) *Imperative* — This tense is practically the same in all Indo-Aryan languages

	Brāj.	Bandēll.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṛī.	
<i>Singular</i>							
2	chal	chal	chal	chal	chal	chal	chal
<i>Plural</i>							
2	chalaṡ	chalō	chalō	chalō	chalō	chalō	chalō

(c) *Future* — Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chalāhāmi*, thus, *chal'syũ* or *chal'hũ*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi *chalũ-gā*, which probably means 'I am gone (*gā*) that I may go (*chalũ*)'. Some dialects use one form and some another and some both

SIMPLE FUTURE

	Brāj	Bandēll.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṛī.	
<i>Singular</i>							
1	chalāhāũ	chalāhō			chal'syũ	chal'hũ	chalāī
2	chalāṡ	chalāhē			chal'sī	chal'hī	chal'sē
3	chalāṡ	chalāī			chal'sī	chal'hī	chal'sē

SIMPLE FUTURE—*contd*

	Brāj.	Bundēli.	Rājasthāni.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Plural</i>							
1	chalīhaĩ	chalīhẽ			chal'ayā	chal'hā	chalīhũ, chal'fũ
2	chalīhau	chalīhō			chal'ayō	chal'hō	chal'ēō
3	chalīhaĩ	chalīhẽ			chal'sī	chal'hī	chal'ēē

PERIPHRASTIC FUTURE

	Brāj.	Bundēli.	Rājasthāni.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular</i>							
Masc 1	chalaũ gau	chalũ gō	chalũ-gō	chalũ-gā	chalũ-lō	chalũ-lā or -gō	
<i>Plural</i>							
Masc. 1	chalaĩ gō	chalĩ gō	chalā-gā	chalā gā	chalā lā	chalā-lā or gā	

Note that in Mālvi and Mārwarī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwarī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Brāj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal'tā hũ*, 'I am going'. In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

Singular		
1	<i>maĩ chalũ chhũ</i> ,	'I am going.'
2	<i>tũ chala chha</i> ,	'thou ^{art} going'
3	<i>wo chala chha</i> ,	'he ^{is} going'
Plural		
1	<i>mhẽ chalā chhā</i> ,	'we are going'
2	<i>thẽ chalō chhō</i> ,	'you are going'
3	<i>wa chala chha</i> ,	'they are going'

The following are the forms which this tense takes in the various languages in the first person singular In Braj and Bundēlī only the masculine forms are shown —

Braj	<i>chal'tu haũ</i>
Bundēlī	<i>chalat hō or chalat āo</i>
Mēwātī	<i>chalũ hũ.</i>
Mālvi	<i>chalũ hũ.</i>
Jaipurī	<i>chalũ chhũ.</i>
Mārwarī	<i>chalũ hũ.</i>
Gujarātī	<i>chālũ chhũ</i>

(e) *The Imperfect* — The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person Thus we have in Jaipurī *maĩ chalai chhō*, I was going, literally, I was on going, or as was said in old English 'I was a-going' A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī The line of borrowing is quite traceable Mālvi alone does not employ this idiom, but uses the present participle as in ordinary Western Hindi and Gujarātī The present participle may also be optionally used in Mārwarī We thus obtain the following forms of the imperfect —

Braj	<i>haũ chal'tu hō</i>
Bundēlī	<i>maĩ chalat tō</i>
Mēwātī	<i>maĩ chalai hō.</i>
Mālvi	<i>hũ chal'tō thō.</i>
Jaipurī	<i>maĩ chalai chhō.</i>
Mārwarī	<i>hũ chal'tō hō, hũ chalāĩ hō.</i>
Gujarātī	<i>hũ chāl'tō hatō</i>

(f) *Participles and Infinitives* — The following are the most usual forms in the Rājasthānī dialects —

	Present Participle	Past Participle	Infinitives.	
Braj	<i>chal'tu</i>	<i>chalyau</i>	<i>chal'naũ,</i>	<i>chal'waũ</i>
Bundēlī	<i>chalat</i>	<i>chalō</i>	<i>chalan,</i>	<i>chal'bō</i>
Mēwātī	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nũ,</i>	<i>chal'bō.</i>
Mālvi	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nō,</i>	<i>chal'wō</i>
Jaipurī	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nũ,</i>	<i>chal'bō.</i>
Mārwarī	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nō, chal'nũ,</i>	<i>chal'bō.</i>
Gujarātī	<i>chāl'tō</i>	<i>chālyō</i>		<i>chāl'vũ</i>

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēlī

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindi Here again the Gujarātī idiom is followed

When a transitive verb in the past tense is used in the impersonal construction in Western Hindi, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-lō mārā* (not *māri*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēnē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindī and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kat^rrō* or *kat^rrō-h*, how many, *khā^ṣ gayō* or *khā^ṣ gayō-s*, where did he go? To these may be added *rō* or *dō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindī than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindī. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindī.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēvātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālvi a point of agreement with Bundēli, while Jaipurī and Mārwarī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

MĀRWĀRĪ

Standard Mārwārī is spoken on the Rajputana State of Marwar-Mallam The dialect, in a more or less impure condition, is also spoken
 Where spoken. on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar, on the south in the States of Sirohi and Palanpur, on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer, and on the north in Bikaner, in the Shēkhāwātī tract of the State of Jaipur, and in the south of the Panjab In this area the number of its speakers is about six millions

On the east Mārwārī is bounded by the Eastern dialects of Rājasthānī, of which we have taken Jaipurī as the standard On the south-east
 Language boundaries. it has the Mālvi dialect of Rājasthānī and a number of Bhil dialects On the south-west it is bounded by Gujarātī On the west, it has, to the south, the Sindhī spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur On the north-west it has Panjābī It merges into Lahndā and Panjābī through a mixed form of speech entitled Bhattiānī, which has little connexion with Rājasthānī, on the north-west it merges into Panjābī and the Bāngarū dialect of Western Hindī through Bāgrī In the extreme north-east of the area, it has Mēwātī directly to its north

Standard Mārwārī varies but little from Jaipurī We may note three main points
 Compared with Jaipurī of difference In Jaipurī the postposition of the genitive is *lō*, while in Standard Mārwārī it is *rō* In Jaipurī, the verb substantive is *chhū*, I am, *chhō*, was, in Mārwārī it is *hū*, I am, *hō*, was. In Jaipurī there are two forms of the future Of one the typical letter is *s*, as in *mār^ssyū*, I shall strike The other takes the suffix *lō*, which changes for gender and number, thus, *mārū-lō*, I shall strike In Mārwārī, there are three forms In one of these, the typical letter is *h*, as in *mār^hhū*, I shall strike In another *lā* is added, which does not change for gender or number, as in *mārū-lā*, I shall strike, while the third adds *gō*, like the Hindī *gā*

Standard Mārwārī is spoken in the centre of the Marwar State In the north-east of the State, and in Kishangarh, Ajmer, and west
 Sub dialects Merwara the dialect is somewhat mixed with Jaipurī Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwārī, known as Mēwārī or Mērwarī, according to locality In South Marwar, in the State of Sirohi, and in the north of Palanpur in Gujarāt, the Mārwārī is affected by Gujarātī, and we have a southern sub-dialect In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhī makes itself felt Here we have a number of minor dialects, the principal of which are Thālī and Dhat^kī, which are grouped together as Western Mārwārī Finally there are a Northern Mārwārī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārwārī merging into Jaipurī, and Bāgrī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāngarū

It should be noted that, right in the heart of the Mārwarī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mārwarī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mārwarī in the
Number of speakers area in which it is a vernacular

Table showing the number of speakers of Mārwarī in the area in which it is a Vernacular

Standard Mārwarī— Marwar	.	.	.	1,591,160
Eastern Mārwarī—				
Mārwarī Dhupdhārī (Marwar)	.	.	49,300	
Gūpīwāṭī (Kishangarh)	.	.	15,000	
Mārwarī of Ajmer	.	.	208,700	
Mārwarī of Merwara	.	.	17,000	
Mārwarī (including Mārwarī)	.	.	1,684,864	1,974,864
Southern Mārwarī—				
Godwarī (Marwar)			147,000	
Sūrjhi—				
(Sirohi)	.	.	169,300	
(Marwar)	.	.	10,000	
			179,300	
Deorawati (Marwar)	.	.	86,000	
Mārwarī Gujarātī—				
(Marwar)	.	.	30,270	
(Palanpur)	.	.	35,000	
			65,270	
				477,570
Western Mārwarī—				
Thali—				
(Marwar)	.	.	380,900	
(Jaisalmer)	.	.	100,000	
			480,900	
Mixed dialects	.	.	204,749	
				685,649
Northern Mārwarī—				
Bikanerī—				
(Bikaner)			533,000	
(Bahawalpur)			10,770	
			543,770	
Shikharwātī			488,017	
Bagri			327,359	
				1,359,146
Total number of speakers of Mārwarī in the Mārwarī area				6,088,389

The Mārwarīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvī, have been included under Mārwarī.

Table showing the number of speakers of Mārṡārī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwarī

Assam	5,175	
Bengal	6,591	
Berar	36,614	
Bombay and Fendatories	241,094	the Provincial total 276,000 less 35,000 for Palanpur
Burma	—	
Central Provinces and Fendatories	22,566	
Madras and Agencies	1,103	
United Provinces and Native States	2,223	
Panjab and Fendatories	130,000	Approximate Separate figures not available
Nizam's Dominions		No figures available
Baroda	1,859	
Mysore	579	
Rajputana		No figures available
Central India		No figures available
Coorg	1	
Kashmir		No figures available
Total number of speakers of Mārṡārī so far as known, in places in India outside the Mārṡārī area	451,115	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārṡārī. Such are the Ōds of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārṡārī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārṡārī are the Mahēsrī and Ōswālī of Chanda in the Central Provinces. They are the languages of two Mārṡārī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārṡārī spoken in the Province. So also has the dialect of the Kīrs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārṡārī and Mālvi. Bhōyārī, another tribal dialect of the Central Provinces, which is usually classed as Mārṡārī, is really bad Bundēlī. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bīkānēri, and is already included in the Mārṡārī figures.

The total number of recorded Mārwārī speakers is therefore as follows —

Mārwārī speakers at home	6,088,389
„ „ „ abroad	451,115
TOTAL	<u>6,539,504</u>

Allowing for unrecorded entries, we may safely put the total number of speakers of Mārwārī in British India at, at least, 6,550,000

Mārwārī has an old literature about which hardly anything is known. The writers sometimes composed in Mārwārī and sometimes in Braj Bhākhā. In the former case the language was called *Dingal* and in the latter *Pingal*. None of the *Dingal* literature has yet been published. I have seen some works in prose in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Mārwārī which are noticed below in the list of authorities. Mirā Bāi, the famous poetess, was queen of Mēwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

AUTHORITIES—

Very few works deal with Mārwārī. I know of the following —

ROBSON, REV. J. — *A Selection of Khyals or Māricari Plays, with an Introduction and Glossary*. Benares Mission Press, 1866.

KELLOGG, REV. S. H. — *A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of Rajputāna with copious Philological Notes*. First Edn., Allahabad and Calcutta, 1876. Second Edn. London, 1893.

FALLOU, S. W. — *A Dictionary of Hindustani Proverbs, including many Marwari Panjabi, Maggah Bhojpuri and Tirhut Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes, by the late S. W. F.* Edited and revised by Capt. R. C. Temple, assisted by Lala Faqir Chand Vaish, of Delhi. Benares and London, 1886.

PANDIT RĀM KARN ŚARMĀ — *Māricārī Vyākaraṇa*. A Mārwārī grammar written in Mārwārī. No date or place of publication in my copy, ?Jodhpur. About 1901.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption similar to the 'Mahājani' character of Upper India and to the Mōdi of Marāṭhī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,¹ so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages —

The following account of the grammar of Standard Mārwārī is based on the specimens and on Pandit Rām Karn Śarmā's *Mārwārī Vyākaraṇa*. It is interesting to note that the Mārwārī verb has a regular organic Passive Voice. Although the grammar of Mārwārī is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

¹ The Mahājani character is really this Mārwārī current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Mārwārī merchant who went to Delhi. Thence his clerk wrote home 'bābū aymēr gayō, bārī bākī bhāj-dījē' the Babu has gone to Ajmer send the big ledger. This, being written without vowels, was read by its recipient, 'Bābū āj mar gayō bārī bākī bhāj dījē, the Babu died to-day, send the chief wife—apparently to perform his funeral obsequies.'

others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwarī one, as several references to it occur in the latter

PRONUNCIATION.

In *ā*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in 'hat' and the *au* almost like the *o* in 'hot'. In such cases, in order to draw attention to the fact, I transcribe them *ai* and *āi* respectively. It may be added that *ē* and *āi* are often practically interchangeable, and so are *ō* and *āi*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jinai-rāi* for *janāi-rāi*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakkī*, a millstone, is often pronounced *sakkī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *ḷ* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chalṭō*, gone, becomes, in Mārwarī, *chalyō*. A dental *ḷ* represents a Prakrit double *ll*. Thus, Prakrit *challiṭō*, gone, becomes, in Mārwarī, *chālyō*. *ḷ* is often indicated thus, *ḷ*, instead of by *ḷ*.

In writing Mārwarī the letters *d* and *r* are distinguished. This is not done as in Hindi by representing *r* by the sign for *d* with a dot placed under it, thus *ṛ*. In Mārwarī there are two distinct characters, viz., *ḍ* for *d* and *ṛ* for *r*. In printed Mārwarī, when the type for *ḍ* is not available, the Devanāgarī letter *ṣ* is often substituted for it, which is very inconvenient, as, in that case, for instance, only the context can tell whether *बसो* represents 'badō' or 'bamō'. In printing the Mārwarī specimens in the Devanāgarī character, I shall represent *d* by *ḍ* and *r* by *ṛ*.

Aspiration and the letter *h* are commonly omitted. Thus *padhṇō* for *padhṇhṇō*, to read, *pāṭlō* for *pāṭhlō*, first, *kānō* for *kahṇō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *nē*, but has, like the locative, a special form in declension —

Tadbhava masculine noun in *ō*

	Sing	Plur
Nom	<i>ghōdō</i> , a horse.	<i>ghōdā</i>
Agent	<i>ghōdē</i> , <i>ghōdāi</i> .	<i>ghōdāḥ</i> .
Loc	<i>ghōdē</i> , <i>ghōdāi</i>	<i>ghōdā</i>
Obl	<i>ohōdā</i>	<i>ghōdā</i>

Tadbhava masculine noun ending in a consonant

Nom	<i>ghar</i> , a house.	<i>ghar</i>
Agent	<i>ghar</i> .	<i>gharāḥ</i>
Loc	<i>gharē</i> , <i>gharāi</i> , <i>gharā</i> , <i>gharā</i>	<i>gharāḥ</i>
Obl	<i>ghar</i>	<i>gharāḥ</i>

Taddhava feminine nouns in ī.

Nom	<i>ghōdi</i> , a mare	<i>ghōdiyā</i> , <i>ghōdyā</i>
Agent	<i>ghōdi</i>	<i>ghōdiyā</i> , <i>ghōdyā</i>
Loc		<i>ghōdiyā</i> , <i>ghōdyā</i> .
Obl	<i>ghōi</i>	<i>ghōdiyā</i> , <i>ghōdyā</i>

Taddhava feminine noun ending in a consonant

Nom	<i>lāl</i> , a word	<i>bālā</i>
Agent	<i>lāl</i>	<i>bālā</i> .
Loc.		<i>bālā</i> .
Obl	<i>lāl</i>	<i>bālā</i>

We occasionally meet with a feminine locative in ā, as in *un bāiyā*, at that time.

OTHER NOUNS.

	Sing	Plur
	Nom	Nom
Masculine	<i>rajō</i> , a king.	<i>raja</i>
	<i>muni</i> , a sage	<i>muni</i> .
	<i>tehi</i> , an oilman	<i>tehi</i>
	<i>sādhi</i> , a saint	<i>sādhi</i>
	<i>bāhū</i> , a gentleman	<i>bāhū</i>
Feminine	<i>mā</i> , a mother	<i>mācā</i>
	<i>mūrti</i> , an image	<i>mūrtiyā</i>
	<i>tanāl hu</i> , tobacco	<i>tanāl huicā</i>
	<i>bahū</i> , a daughter-in-law	<i>bahūcā</i>
	<i>qau</i> , a cow	<i>qaucā</i>

The usual prepositions are —

Acc-Dat	<i>naī</i> ,	<i>nai</i> ,	<i>lanai</i> ,	<i>rai</i>
Instr and Abl	<i>nā</i> ,	<i>ñ</i>		
Genitive	<i>rō</i> ,	<i>lō</i> ,	<i>tanō</i> ,	<i>handō</i> .
Locative	<i>mē</i> ,	<i>mai</i> ,	<i>māhai</i> ,	<i>māī</i> , <i>māy</i>

With regard to the above it should be noted that the dative (and accusative) postpositions *nai* (or *naī*) and *rai* are locatives of *nō* and *rō* respectively. *Kanai* is a contraction of *lai nai*, which is the locative of *lō nō*. *Kō*, *nō*, and *lō* are all genitive postpositions. *Kō* and *rō* occur in Marwārī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *rai* will be found below.

The usual suffix of the genitive is *rō*. *Tanō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwarī area which border on tracts in which Mēwārī or Mālvi is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *rāi*, and *nāi* should be joined to the noun without hyphens, as is done with the *nō* of Gujarātī, while *kō*, *tanō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārāi*, *ghōḍānāi*, but *ghōḍā lō*, *ghōḍā-tanō*, and *ghōḍā-handō*. This is a question of derivation which will be found explained under the head of Gujarātī on p. 328 *infra*. In Rājasthānī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghōḍā rō*, *ghōḍā rāi*, *ghōḍā-nāi*.

The genitive terminations are liable to change as in Eastern Rajputana *Rō* (*kō*, *tanō*, *handō*) changes to *rā* (*kā*, *tanā*, *handā*) before a masculine noun in the oblique singular or in the plural, to *rī* (*kī*, *tanī*, *handī*) before any feminine noun, and to *rī* or *rai* (or sometimes *rā*) before any masculine noun in the agent or locative. As postpositions like *āgāi*, in front, before, or *pachhai*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rai* or *īē*, itself, is a locative and often means 'in of'. Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field, *rājā-īā ghōdā-sū*, from the horse of the king, *khēt ī kākadyā*, the cucumbers of the field, *ghar-rai pachhai*, behind the house, *thā-rai bāp īai ghar-maī*, in your father's house, *āp īai khētā-maī*, in his own fields, *ī īai hāt-maī*, in his hand, *khētā-rai pālī*, the boundary of the fields, literally, 'in of the fields', *un dēs-rai*, in of that country, one amongst its inhabitants, *thā īai bābō sā gōth līvī*, by your father a feast was made, *un-īai bāp dīthō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*naī* or *nai* is itself the locative of the Gujarātī genitive termination *nō*), we often find *īai* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *mhaī un-rai bētai-īai ghanū chāb-kayā rī-dīvī-hāi*, I have given many stipes to his son, *ēl jīnai-īai dōy dāw-īā hā*, to a certain man there were two sons, *un-īāi gōth*, a feast for him. In the first example it will be noted that the *rai* of *un-rai* is also in the locative to agree with *bētai*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *īai* is often used instead of *īā*. Thus *āp-īai bāp nai kayō*, he said to his father, *āp-rāi hukam-nai lōpiyō nahī*, I did not disobey your order.

Finally, when a noun itself is in the locative with *maī*, the *maī* is sometimes attached to the inflected locative in *āi*, and not to the oblique form. Thus *kūphaīdāi-māī* (not *kūphaīdā maī*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōhā*, a horse —

	Sing	Plur
Nom	<i>ghōdō</i>	<i>ghōdā</i>
Agent	<i>ghōdē</i> , <i>ghōdai</i>	<i>ghōdā</i>
Accus	<i>ghōdō</i> , <i>ghōdā-naī</i>	<i>ghōdā</i> , <i>ghōdā-naī</i>
Instr	<i>ghōdā-sū</i> , <i>ghōdā-ū</i>	<i>ghōdā-sū</i> , <i>ghōdā-ū</i>
Dat	<i>ghōdā-naī</i>	<i>ghōdā naī</i>
Abl	<i>ghōdā-sū</i> , <i>-ū</i>	<i>ghōdā-sū</i> , <i>-ū</i>
Gen	<i>ghōdā-rō</i> (<i>-kō</i> , <i>-tanō</i> , <i>-handō</i>)	<i>ghōdā rō</i> (<i>-ko</i> , <i>tanō</i> , <i>-handō</i>)
Loc	<i>ghōdē</i> , <i>ghōdai</i> , <i>ghōdā-mē</i> , etc	<i>ghōdā</i> , <i>ghōdā-mē</i> , etc
Voc	<i>hē ghōdā</i>	<i>hē ghōdā</i>

Adjectives.—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

Kālō ghōdō hawā-rā jū jāy-hai, the black horse goes like the wind

Kālā ghōdā-naī dōi āwō, make the black horse gallop

Kālī ghōdī badī sātān haī, the black mare is very vicious

Kālī ghōdī-naī dōi āwō, make the black mare gallop

When a noun is in the agent case singular the adjective is put in the agent case also Thus *kālē ghōdē lāt mārī*, the black horse kicked, *nāñ^{kaī} dāv^{raī} gayō*, by the younger son it was gone Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōtāī ghai-maī*, in a small house

In comparison the ablative is used, or (as in Gujarātī) the word *kar^{tā}* is employed in the sense of 'than,' as in *uchchāran-mē mūl swarā kar^{tā} lambā bōlīyāī*, in pronunciation they are uttered longer than the original vowels

Numerals.—These are given in the list of words, *dōy*, two, has *dōyā* for its oblique form and agent, so *tīn*, three, has *tīnā*

As ordinals, we may quote *parlō*, first, *dūjō*, second, *tījō*, third, *chōthō*, fourth, *pāch^{wo}*, fifth, *chhatthō*, sixth, *sāt^{wo}*, seventh, *āth^{wo}*, eighth, *naw^{mō}*, ninth, *das^{wo}*, tenth, and so on *Pāch^{wo}* has its agent *pāch^{wo}* and its oblique form *pāch^{wo}* So for other ordinals in *ō* The others are declined regularly *Chhēlō* (as in Gujarātī) is 'last'

PRONOUNS—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive

The Pronoun of the First person is thus declined It has two forms of the plural One, *āpā*, includes the person addressed The other, *mhē*, does not necessarily do so *Mhē* means 'we,' and *āpā*, 'we including you'

	Singular	Plural	
		Including person addressed	Excluding person addressed
Nom	<i>hū, mhū</i>	<i>āpā</i>	<i>mhē, mē</i>
Agent	<i>mhāī, māī</i>	<i>āpā</i>	<i>mhā, mā</i>
Acc-Dat.	<i>mha-nāī, ma-nāī</i>	<i>āpā-nāī</i>	<i>mhā nāī, mā-nāī</i>
Gen.	<i>mhārō, mārō</i>	<i>āpā rō</i>	<i>mhārō, mārō</i>
Obl	<i>mhāī, māī, mhārā, mārā, mhārāī, mārāī</i>	<i>āpā</i>	<i>mhā, mā, mhārā, mārā, mhārāī, mārāī</i>

So, for the Second person, we have—

Nom	<i>tū, thū</i>	<i>thē, tamē</i>
Agent	<i>thāī, tāī</i>	<i>thā, tamā</i>
Acc-Dat	<i>tha nāī, ta nāī</i>	<i>thā nāī, tamā nāī</i>
Gen	<i>thārō</i>	<i>thārō, tamā-rō</i>
Obl	<i>thāī tāī, thārā, thārāī</i>	<i>thā, thārā, thārāī, tamā</i>

The honorific pronoun of the second person is *āp*, your honour It is regularly declined Thus, *āp nāī*, to your honour, *āp-rō* of your honour Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī*, *jī-sā*, *sā*, or *sāb* are added to a noun to indicate respect Thus *āwō-jī-sā*, *thākūr-sā*, *sēth-sāb*, all of which are titles, *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp* *Ap-rō* is 'one's own'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, *this*, and *wō*, *that*. These have feminine forms in the nominative singular only. They are thus declined—

	This	That
Sing Nom.	<i>ō</i> , <i>yō</i> , fem <i>ā</i> , <i>yā</i>	<i>wō</i> , <i>ā</i> , <i>uwō</i> , fem <i>wā</i> , <i>uwā</i>
Agent	<i>in</i>	<i>un</i>
Acc-Dat.	<i>ī</i> <i>ndī</i> , <i>in</i> <i>ndī</i> , <i>anī</i> <i>ndī</i>	<i>ū</i> - <i>ndī</i> , <i>un</i> <i>ndī</i> , <i>wanī</i> <i>ndī</i>
Gen	<i>in</i> <i>rō</i>	<i>un</i> <i>rō</i>
Obl	<i>ī</i> , <i>in</i> , <i>anī</i>	<i>ū</i> , <i>un</i> , <i>wanī</i>
Plur Nom.	<i>di</i> , <i>ē</i>	<i>wāi</i> , <i>wē</i> , <i>uwāi</i> , <i>uwē</i>
Agent	<i>dī</i> , <i>ā</i> , <i>yā</i> , <i>inā</i>	<i>wāi</i> , <i>wā</i> , <i>uwā</i> , <i>unā</i> , <i>wanā</i>
Obl	<i>dī</i> , <i>ā</i> , <i>yā</i> , <i>inā</i>	<i>wāi</i> , <i>wā</i> , <i>uwā</i> , <i>unā</i> , <i>wanā</i>

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun

The Relative and Correlative pronouns are *jō* or *jēlō*, *who*, and *sō* or *tēlō*, *he*. They also have each a feminine form in the nominative. They are thus declined—

	Relative	Correlative
Sing Nom.	<i>jō</i> , <i>yō</i> , <i>jikō</i> , <i>jakō</i> , fem <i>jikā</i> , <i>jakā</i>	<i>sō</i> , <i>tikō</i> , fem <i>tikā</i>
Agent	<i>jin</i> , <i>jan</i> , <i>janī</i> , <i>jinī</i> , <i>jī</i> , <i>jikan</i> , <i>jikaī</i>	<i>tin</i> , <i>tinī</i>
Obl	<i>jin</i> , <i>jan</i> , <i>janī</i> , <i>jī</i> , <i>jikan</i>	<i>tin</i> , <i>tinī</i>
Plur Nom.	<i>jō</i> , <i>yō</i> , <i>jikō</i> , <i>jikāi</i> , <i>jakāi</i>	<i>sō</i> , <i>tikō</i> , <i>tikāi</i>
Agent	<i>jaī</i> , <i>jā</i> , <i>yā</i> , <i>janā</i> , <i>janā</i> , <i>jikā</i>	<i>tinā</i> , <i>tikā</i>
Obl	<i>jaī</i> , <i>jā</i> , <i>yā</i> , <i>janā</i> , <i>janā</i> , <i>jikā</i>	<i>tinā</i> , <i>tikā</i>

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens

The Interrogative Pronouns are *kuṇ*, who? (maso. and fem.) and *kāṭi*, what? (neut.) They are thus declined—

	Mas. and Fem.	Neut.
Sing. Nom.	<i>kuṇ, kin</i>	<i>kāṭi, kāṭi, kaṭṭi</i>
Acc. and Obj. Case	<i>kuṇ, kin, kuṇi, kinṭi, kin, kiṭ</i>	<i>kuṇi</i>
Plur. Nom.	<i>kuṇ, kin</i>	
Acc. and Obj. Case	<i>kuṇā, kuṇā, kinā</i>	

The Indefinite pronouns are *koī*, anyone, and *lāṭi, lāṭi, or lī*, anything. *Kōi* has its agent and oblique form *koṇ, koṇi, or kō*. When *lī* is used, the letter *i* must be added to the position, as in *lī koī* of anyone. *Kōi, kōṭi* or *lī* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive

Present, I am, etc

	Plur.
1. I am	<i>lī</i>
2. You are	<i>lī</i>
3. He is	<i>lī</i>

The past tense is *maso* eg *ho* pl *hō*, fem *eg* and pl *hī*, was. It does not change for person.

The principal parts of the verb 'to become' are as follows—

Root, *to, become*

Present Participle—*loto, hūto, ichetō* (maso pl *-tā*, fem *-tī*), becoming

Past Participle—*hucō, huṇō, ichyō, ichō* (fem *hūi*), become

Adjectival Past Participle—*hucōṇō, huṇōṇō*, become

Conjunctive Participle—*hūnar, hū-nāi, hō-lar, ho, ichetō-l nāi, icher*, having become

Infinitive—*hoṭan, huc'no, hōnō, hūnō, ichanō, ichanū, ichatō*, to become

Noun of Agency—*han icatō*, one who becomes

Simple Present—I become, I may or shall become, etc

	Sing.	Plur.
1. I	<i>hūi, hōi, ichēi</i>	<i>hucā, ichaiā, ichaihā</i>
2. You	<i>hucai, ichai</i>	<i>hucō, ichatō, ichatō</i>
3. He	<i>hucai, ichai</i>	<i>hucai, ichai</i>

Definite Present—I am becoming, etc *hūi-hūi* or *ichēi-hūi*, etc

Imperfect, I was striking, etc

ichetō-hō, as in Hindī, or

ichai hō, as in Eastern Rājasthānī

Future, I shall become, etc

1st form—

	<i>Sing</i>	<i>Plur</i>
1	<i>whēhũ</i>	<i>whēhã</i>
2	<i>whēhī.</i>	<i>whēhō</i>
3	<i>whēhī</i>	<i>whēhī.</i>

2nd form—

huũ-lā, whēũ-lā, etc

3rd form,—

huũ gō, whēũ-gō, etc

Imperative, become!

sing whāi, plur hōicō

The other tenses can be formed from the foregoing elements

THE FINITE VERB.

Root, *mār*, strike

Present participle, *mār'tō*, striking

Past participle, *māriyō, māryō* (fem *māri*), struck.

Adjectival past participle, *māriyōrō, māriyō-huivō*, stricken.

Conjunctive participle, *mār, māi-lar, mārār, mar-nāĩ* (or *-nāĩ*), *mārũ-nāĩ* (or *-nāĩ*), *mār'tō-lāĩ*, having struck

Infinitive, *mārai, mār'nō, mār'nũ, mār'bō*, to strike

Noun of Agency, *mār'nāwālō, mār'bāwālō*, a striker

The Adjectival past participle is only employed as an adjective, like the Hindi *mārā-huā*. When a participle is used adverbially, it takes the termination *ã*. Thus, *mulh mē liyã phirũ*, I will take (thee) about the country, *mhārō māl magāw'tã gharĩ na kar'si jēj*, he will not make an hour's delay in sending for my property, *āw'tã āw'tã ghar nērō āyō*, as he came along he arrived close to the house

Simple Present—I strike, I may strike, I shall strike, etc.

	<i>Sing</i>	<i>Plur</i>
1	<i>mārũ</i>	<i>mārã.</i>
2	<i>mārāĩ</i>	<i>mārō.</i>
3	<i>mārāĩ</i>	<i>mārāĩ.</i>

This tense is often employed as a present subjunctive or even as a future

Present Definite, I am striking, etc

Formed by conjugating the simple present with the present tense of the auxiliary verb

	<i>Sing</i>	<i>Plur</i>
1	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2	<i>mārai-hāĩ</i>	<i>mārō-hō</i>
3	<i>mārāĩ-hāĩ.</i>	<i>marāĩ-hāĩ</i>

Imperfect, I was striking, etc

This has two forms Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *āi* Thus—

Form I

	SING		PLUR	
	Masc.	Fem	Masc.	Fem
1	<i>mār^otō-hō</i>	<i>mār^otī hī</i>	<i>mār^otā hā</i>	<i>mār^otī-hī</i>
2	<i>mār^otō-hō</i>	<i>mār^otī hī</i>	<i>mār^otā-hā</i>	<i>mār^otī hī</i>
3	<i>mār^otō-hō</i>	<i>mār^otī-hī</i>	<i>mār^otā-hā</i>	<i>mār^otī-hī</i>

Form II

	SING		PLUR	
	Masc.	Fem	Masc	Fem
1	<i>mār^otī hō</i>	<i>mār^otī hī</i>	<i>mār^otī-hā</i>	<i>mār^otī-hī</i>
2	<i>mār^otī-hō</i>	<i>mār^otī hī</i>	<i>mār^otī hā</i>	<i>mār^otī-hī</i>
3	<i>mār^otī hō</i>	<i>mār^otī hī</i>	<i>mār^otī hā</i>	<i>mār^otī hī</i>

Future, I shall strike

This has three forms—

Form I—This tense is formed directly from the root—

	Sing	Plur
1	<i>mār^ohū, mār^osū, mār^oū</i>	<i>mār^ohā, mār^oā</i>
2	<i>mār^ohī, mār^osī, mār^oi</i>	<i>mār^ohō, mār^oō</i>
3	<i>mār^ohī, mār^osī, mār^oi</i>	<i>mār^ohī, mār^oi</i>

The forms with *s* belong to Eastern Rājasthānī, and, in Mārṡārī, are only employed in the singular

II—This is formed by adding *lā* to the simple present *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does

	Sing Masc. and Fem	Plur Masc and Fem.
1	<i>mār^olā</i>	<i>mār^olā</i>
2	<i>mār^otī lā</i>	<i>mār^olā</i>
3	<i>mār^otī-lā</i>	<i>mār^otī-lā</i>

III—This is formed by adding *go*, which changes for gender or number, to the simple present. It properly belongs to Eastern Rajasthani.

	SIXTH		SEVENTH	
	Masc	Fem	Masc	Fem
	—	—	—	—
1	mārū gō	mārī gō	mārū gō	mārī gō
2	mārū go	mārī go	mārū go	mārī go
3	mārū go	mārī go	mārū go	mārī go

Imperative, strike thou, etc.

2 sg *mār*, pl *mārō*

Respectful forms *mārjai*, *mārjai*, *mārjō*, *mārjō*

Past Tenses—These are formed from the past participle as in Hindi. Transitive verbs use the passive or the impersonal construction, and intransitive use the active or the impersonal construction. The various tenses will be formed below. Note that the impersonal construction, with the subject in the case of the subject, can be used with intransitive as well as with transitive verbs. Thus *mārīyō hō gā* 'struck by the younger son it was gone, i.e., the younger son was hit'.

The following additional tense are formed from the present participle —

hū mār'tō, (if) I had struck

hū mār'tō-huñ, I may be striking

hū mār'tō-huñ-lā, I shall (or may) be striking

hū mār'tō hōtō, were I striking

The following are the tenses formed from the past participle —

mhañ mārīvō, I struck (him)

hū sūtō, I slept

mhañ mārīyō-hai, I have struck (him)

hū sūtō hū, I have slept

mhañ mārīyō-hō, I had struck (him)

hū sūtō-hō, I had slept

mhañ mārīyō huicāi, I may have struck (him)

hū sūtō-huñ, I may have slept

mhañ mārīyō-huñ-lā, I shall (or may) have struck (him).

hū sūtō-huñ-lā, I shall (or may) have slept

mhañ mārīyō-hōtō, had I struck (him)

hū sūtō-hōtō, had I slept

In the above *sūtō* is an irregular past participle of the intransitive verb *sōt'ō*, to sleep. The regular form, *sōyō*, is also used.

Irregular verbs.—The following verbs are also irregular —

kār'nō, to do, past participle *kīyō* (fem *kī* or *kīvī*) or *kārīyō*

lēv'nō, to take, past participle *līyō* (fem *lī* or *līvī*)

dēv'nō, to give, past participle *dīyō* (fem *dī* or *dīvī*)

piw°nō, to drink, past participle *pīyō* (fem *pī* or *pīvī*)

jāw°nō, to go, past participle *gavō* (fem *gāī*)

kah°nō, *kāñnō*, or *law°nō*, to say, 3 pres *lawāī*, past participle *layō* (fem. *kahī* or *kāī*), conjunctive participle *kāiyar*

Like *kah°nō* are conjugated *rah°nō*, to remain, and *bah°nō*, to flow

The past participles of *kar°nō*, *dīw°nō* and *lēw°nō* are sometimes *līnō*, *kīdhō* or *kīdō*, *dīnō*, *dīdhō* or *dīdō*, and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw°nō*, to eat, makes *khadhō*. *Mar°nō*, to die, has *marīyō* or *muchyō*. *Dēkh°nō*, to see, has *dīḥhō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *hasālō bhug°tan lāgō*, he began to feel want.

Causal verbs—These are formed generally as in Hindi except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *iwāw*, not *wā*. Thus, *ud°nō*, to fly, causal *udāw°nō*, double causal *udīwāw°nō*. Root vowels are shortened as in Hindi, *ai* to *a*, *ī*, *ē*, and *au* to *i*, and *ū*, *ō*, and *au* to *u*.

Causals formed like *māi°nō*, to kill, from *m°r°nō*, to die, and *lhl°nō*, to open, from *lhl°nō*, to be open, are as in Hindi.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah°nō*, to flow, *baicāw°nō*, and from *lah°nō*, to say, *lawāw°nō*.

The following do not follow the usual Hindi rules —

dēw°nō, to give, causal *dirāw°nō*, double causal *dirīwāw°nō*

līw°nō, to take, causal *lirāw°nō*, double causal *lirīwāw°nō*

sīw°nō, to sew, causal *sīcāw°nō*

l hāw°nō, to eat, causal *l hawāw°nō*

pīw°nō, to drink, causal *pīcāw°nō*

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah°nō*, to remain. Thus *gātō rah°nō*, is 'not to sing,' not (as in Hindi) 'to continue singing'. Dr Kellogg gives the following example of this idiom, *kūcān jar-dō lāī manakh mahāī ātū rahai*, shut the door that people may not come in.

Passive voice.—Mārwārī has a regular inflected passive voice, formed by adding *iy* to the root of the primitive verb. Thus, *māi°nō*, to strike, *marīy°nō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are —

Active	Passive
<i>kar°nō</i> , to do	<i>karīy°nō</i>
<i>khāw°nō</i> , to eat	<i>khawīy°nō</i>
<i>līw°nō</i> , to take	<i>lirīy°nō</i>
<i>dēw°nō</i> , to give	<i>dirīy°nō</i>

Even neuter verbs can take this passive (of the Latin *ludistis a me*), and are then construed impersonally. Thus, from *āw°nō*, to come, we have *awīy°nō*, to be come, *mhaī-sū awīyai nahī*, by me it is not come, I cannot come. Other examples of these passives, *mhū māīyiyō*, I was struck, *thaī-sū nahī khawīyai-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

Compound verbs.—These are as in Hindī, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *waī ō lēwōnō*, to take for oneself

Examples are —

parō mārōnō, to kill (Hindī *mār-dālōnā*)

| *parō jāwōnō*, to go away (Hindī *chalā-jānā*)

parō uthōnō, to rise up (Hindī *uth-jānā*)

thū waī ō jā, thou (masc) go away

thū warī jā, thou (fem) go away

ū pōthī warī lēwāi, let him take the book for himself.

hū pōthī warī lēū-hū, I take the book for myself

ū pōthī parī dēhī, he will give the book away

mhaī chābō hīyā rī dīvī-hāi, I have given (so and so) stripes

Frequentative verbs are formed with the infinitive in *ō*, and not as in High Hindī. Thus, *jābō larōnō*, to go frequently

Inceptive verbs are formed with the infinitive in *n*, as in *uoō lasālō bhugōtan lāgō*, he began to experience want

Vocabulary —Mārwarī vocabulary is much nearer that of Gujarātī than that of Hindī. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *nāi*, and, and the Gujarātī termination *ij* or *hij* used to give emphasis, and connected with the Śaurasēnī Prakrit *jjeva*, as in *in-sū-hij*, even from these, *mārōcārī bhākhā-rī unnatī hōwōnā-sū mārōcār-rō tō phāyōdō huicāi-ij*, by importance being attached to the Mārwarī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *larōsī-jēj*, he will certainly do

The termination *rō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *badō-rō dāwōrō*, the elder son, *jālō-rī gaw-rī lacherī-mā ubō-rī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jālō* and *ubō* is not changed for the feminine when *rō* follows

CENTRAL EASTERN RĀJASTHĀNĪ.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are
 Name of dialect Jaipuri, Ajmeri, Kishangarhi, and Hārauti. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipuri and Hārauti. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipuri is the most important and may be taken as typical of the rest.

Eastern Rājasthānī is spoken in the centre and south of the Jaipur State and in the Bhakurte of Lawa and those parts of Tonk which are close to Jaipur, in the greater part of the Kishangarh State and the adjoining portion of the British district of Ajmer, in the Hārā States of Bundi and Kota (hence the name Hārauti), and in the adjoining portions of the States of Gwalior, Tonk (*Pariana Chabra*), and Jhāllawar.

On its north-east, Eastern Rājasthānī has the Mēwāṭi dialect of the same language, on its east, in order from north to south, the Dīng sub-dialects of the Brīj Bhāshā spoken in East Jaipur, the Bundeli of the centre, and the Mālvi of the south, of the Gwalior Agency of Central India. On its south it again has Mālvi and also the Mēwāṭi form of Mār-wāṭi and on its west and north-west Mār-wāṭi. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipuri as the standard of Eastern Rājasthānī. In the year 1898 His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was conducted by the Rev G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipuri. These are Tori-wāṭi, of the Tomar country in the north of the State, standard Jaipuri in the centre, Kāthiawāṭi and Chaurāsi in the south-west, and Nāgarahāl and Rāj-wāṭi in the south-east. Kishangarhi is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmer, and Ajmēri over the east centre of the latter district. Hārauti is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhāllawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārauti called Sīpāri or Shīopuri.

We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī —

Number of speakers

Jaipur —

Standard	.	.	790,231
Tori-wāṭi	.	.	342,554
Kāthiawāṭi	.	.	127,957
Chaurāsi	.	.	183,133

Carried over 1,442,875

	Brought forward	1,442,875	
Nagarchāl		71,575	
Rājāwāṭī		173,449	
		<hr/>	1,687,899
Kīshangarhī			116,700
Ajmerī			111,500
Hārāuṭī—			
Standard	943,101		
Sipāri	48,000		
	<hr/>		991,101
			<hr/>
	TOTAL EASTERN RĀJASTHĀNĪ		2,907,200
			<hr/>

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwarī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipurī and its related forms of speech.

Jaipurī has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev John Traill, writing in 1884, says as follows:—

“It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nāgā soldiers of Jaipur form a part of them.

The Book, or Bānī of Dādū, I have translated into English. One of the copies of the Bānī now in my possession was written 234 years ago. In the Bānī there are 20,000 lines, and in Dādū's life, by Jūn Gopāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwārās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written:—

Gharīb Das	32,000 lines
Jaisā	124,000 "
Prayāg Dās	48,000 "
Rajab jī	72,000 "
Bakhnā jī	20,000 "
Śaṅkar Dās	4,400 "
Bābā Banwāri Dās	12,000 "
Sundar Dās	120,000 "
Mādhō Dās	68,000 "

And so on, through all the 52 disciples. All are said to have written more or less.

I say 'are said to have written,' for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dādū's immediate disciples; their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence."

The Dādū-panthis are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipurī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

The name 'Jaipurī' employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhundhārī, or

Jaipurī Its various names

the language of the Dhundbār country This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawat and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*dhūndh*) on the western frontier of the State¹ Other names employed by natives are *Jhāṭ-sāhī bōli*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāṭī-kūṭī-kī bōli*, or the speech of *kāṭī-kūṭī*, from the peculiar word *kāṭī*, which, in Jaipurī, means 'what'² The people of Shekhawat do not use the Jaipurī word *mālar*, on, and they facetiously call a speaker of Jaipurī a '*mālar-hālō*', or 'man who uses *mālar*' ✓

I know of the following works which deal with Jaipurī, and with the Dādū-Panthis —

AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus—Asiatic Researches*, Vol. XVI (1828) A Sketch of the Dādū-Panthis on pp 79 and ff Reprinted on pp 103 and ff of Vol I of *Essays and Lectures on the Religion of the Hindus* London, 1861
- SIDDONS, LIEUT G R—(Text and) Translation of one of the Granthas, or Sacred Books, of the Dādū-panthi Sect *Journal of the Asiatic Society of Bengal*, vi (1837), pp 480 and ff, 750 and ff
- TEAILL, REV JOHN—*Memo on Bhasha Literature* Jaipur, 1854
- ADELUNG, JOHANN CHRISTOPH—*Mithridates oder allgemeine Sprachenkunde*, etc Vol IV Berlin, 1817 Brief notices of Jaipurī on pp 488 and 491
- KELLOGG, REV S H—*A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of Rajputana* with copious philological notes Second Edition, London, 1893 Amongst the Rajputana Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mēwārī.
- MACALISTER, REV G—*Specimens of the Dialects spoken in the State of Jeypore* Allahabad, 1898 (Contains Specimens, a Vocabulary, and Grammars)

Of the above, Mr Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State It is a Linguistic Survey of the entire State

For books and the like the ordinary Dēva-nāgarī character is employed The written character is the same as that found in Marwar, and is described

Written character on p 19

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities This is mainly based on the

Grammar

Rev G Macalister's excellent work, and has additions here and there gathered from my own reading

As regards pronunciation, we may note a frequent interchange of the vowels *a* and *ɛ* Thus, *pindat*, a *pandit*, *sir gayō* = Hindōstānī *saṛ gayā*, it decaved, *minakh* for *mānukh*, a man, *dan* for *din*,

Pronunciation

a day The vowel *ō* is sometimes represented by *ū*, as in *dinū*, instead of *dinō*, given, *lyū*, instead of *lyō*, why The diphthong *ai* is preferred to *ē*, as in *maī*, in In words borrowed from Persian ending in *h* followed by a consonant, an *ɛ* is inserted as in *jhair* for *zahr*, poison, *sair* for *ghahr*, a city

As regards consonants, aspiration is commonly omitted Thus we have both *bī* and *bhī*, also, *lusi*, for *lhusī* (Persian *lhusī*), happiness, *ādō*, half, *sik^hbō*, to learn, *lār^hbō*, to draw, pull, *lād^hbō* (for *lādh^hbō*), to obtain, *dē* for *dēh*, a body; *sāy* for *sahāy*, help In *phar^hbō* for *parh^hbō*, to read, and *chhar^hbō* for *charh^hbō*,

¹ See Chapter I of the *Annals of Amber* in Tod's *Rajasthan*

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *ghair* for *zahr*, poison, already quoted and *bhagat* (i o, *baḥ hat* for *waqt*) time

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah*bo*, to remain, and *kah*bo*, to speak, which are frequently written *raibō* and *kaiō* respectively. More often, however, *kah*bo* is written *lhaibō*, with the aspiration transferred to the first consonant. So we have *khū-chhū*, I say, *khai-chhai*, he says, *khai*, it (fem) was said, *khānā*, a story, *mharāj*, for *mahārāj*, a king, *bhato*, for *bah*to*, floating, *mharō*, for *mahārō* (Hindōstani *hamarā*), my, *tharō*, for *tahāro*, thy

The letters *n* and *l* often appear as cerebrals (ॢ *n* and ॣ *l* respectively). This is a survival from old times. The rule is (as in Pañjabī, Marāṭhī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental, but when it was not so doubled it is cerebralised. Thus we have —

Prākṛit	Rājasthānī
<i>dinnu</i> , given	<i>dīnū</i> (dental <i>n</i>)
<i>ghallai</i> , he throws	<i>ghālai</i> (dental <i>l</i>)
<i>bolliau</i> , spoken	<i>bōlvō</i> (dental <i>l</i>)
<i>challiau</i> , gone	<i>chālvō</i> (dental <i>l</i>)
But <i>janau</i> , a person	<i>janō</i> (cerebral <i>n</i>)
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i>)
<i>challau</i> , gone	<i>chalyō</i> (cerebral <i>l</i>)
<i>lālu</i> , time	compare <i>kāl</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and, *ak*, that, *k* (for *hai*), or, *as*, he, by him, his, she, etc

As *ak* often takes the form *l*, it is liable to be confused with *l*, or. The word *as* meaning 'he,' etc, is not recognised in Mr Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundēlī and in Eastern Hindi.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, करर *karar* is 'having done,' but कखोर *karyō-r*, for *karyō-ar*, did and

Examples of the use of these enclitics are as follows —

ar, and —

*chhōṭ*kyō bēṭō* *chalyō-gāyō ar* *āp-kō dhan urā-dīnā*, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided

ādī rāt qai-r (गईर) *kāwar ji nāi-nai bōlgā*, midnight passed, and the youth spoke to the barber.

ñi-nai dūr-sñ ātō dēkhō-r (देख्योर) *bāp-nai dayā ā-gai*, from a distance he saw him coming, and pity came to the father

ak, that —

jō thē puchhō-k (पूछ्यो) ' *mhi lāñ karāñ?* ' *tō mai yā khñ-chnñ-k* (खँचँ) ' *aurāñ sūy kar-bū-nai sadā tyā rahō-k* (रह्यो) *jñ-sñ thō kām-kā minakh ichai-jācō*, if you ask that 'what shall we do?' then I am saying this that 'always remain ready to help others that by this you may become a useful man'

On the other hand, the initial *a* is not elided in *ñ lāyāh kōnai ak thā-kō bēlā bājñ*, I am not so worthy that I should be called thy son

k, or —

lāñ thē jāsyō-k (जास्यो) *kōnai*, will you go or not

icō rolī khñ-chnñ-k (खाँचँ) *dūdñ piyō chhai*, has he eaten bread or drunk milk

as, asī, pronominal suffix of the third person —

āp bichārī-as ab āñdai raibā kō dharam kōnai,—she herself considered 'it is not proper to stay here' Here the initial *a* is not elided

rāññ puchhī-s, ' *icā lāñ bāt chhai?* '—the queen asked (it by the queen it was asked-by-her), 'what is that thing?'

mā-nai-s *lhai kōnai*, he did not tell it to his mother This suffix sometimes takes the form *asī* as in *ñ nāñ-mai hīrā mōññ vhai sī*, in this river there are diamonds and pearls of *kānai-sī-k*, near (him)

jid āñdai sārari-s gāñcār-ñ gāñcār chhā-ñ, then there in his father-in-law's house they verily were perfect boors

l hā gayō-s, where did he go?

icō lyō āyō nai-s, why did he not come

mai-s *tō āñdai-ñ chhō*, it was I who was here

Here the *as* does little more than emphasize the word *mai*

There is one more enclitic particle added to adjectives of quantity and kind It also is *l* It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant 'of him,' 'of her,' 'of it,' or 'of them' Thus, कतरी *kat'rō* or कतरीक *kat'rō-k*, feminine कतरी *kat'ri* or कतरीक *kat'ri-k*, how much? *lasyō* or *lasyō-k*, feminine *lasyī* or *kasyī-k*, of what kind *Katarō-k* probably means literally 'how much of him?'

DECLENSION.

Nouns Substantive.—The usual genders are masculine and feminine There are also occasional occurrences of a neuter, as in *sunyñ*, it was heard The masculine would be *sunyō*, and the feminine *sunī*

As regards declension, there are wide divergencies from the system which is familiar in Hindōstānī

Tadbhava nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō* Thus, *ghōrō*, a horse (Hindōstānī *ghōṛā*) The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōṛā-kō*, of a horse, *ghōṛā*, horses The oblique

plural ends in *ā*, as *ghōrā*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōrai*. This is employed as a locative, and means 'in a horse'. It is also used to form the case of the agent, 'by a horse'. On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō lhai* or *pōtai lhai*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr Macalister as an example —

	Singular	Plural
Nom	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōlō, pōtai</i>	<i>pōtā, pōtā</i>
Loc	<i>pōtai</i>	<i>pōtā</i>
Obl	<i>pōtā</i>	<i>pōtā</i>
Voc	<i>pōtā</i>	<i>pōtō, pōtāvō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows —

Accusative	<i>nai, lai</i>
Dative	<i>nai, lanai</i>
Ablative	<i>sū, saĩ</i>
Genitive	<i>lō</i>
Locative	<i>mai (in), ūpar or mālai (on)</i>

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *lai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *lō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *lai-nai*. It usually means 'near', hence 'to' after verbs of motion.

The genitive suffix *lō* has an oblique masculine *lā* and a feminine *lī*. Thus, *potā-lō ghōrō*, the horse of the grandson, *pōtā-lā ghōlā-mālai*, on the horse of the grandson, *pōtā-lī bāt*, the word of the grandson. It has also a locative form *lai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-lai sīs'rai lugāi lanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai*, hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative, thus, *lanai* for *lai-nai* explained above, *āp-lō mātthō ai nāh pāñi-lai* *hūñ-nai sāl hai-chhai*, it keeps its head and nose outside the water, *sar-lai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back'. Hence, we have *thā-lai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mūḍā āgai*, before the mouth, for *mūḍā-lai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *sar-lai mālai* above, and is sometimes attached directly to the oblique base, as in *pōtā mālai*, on the grandson.

Other examples of the locative in *ai* are *alal thikānai ai*, his sense came into a bad condition, *jo bāto mh'rai bālai āgai*, what share comes into my share, whatever my share of the property may be. In the plural we have *luggailā*, in evil ways.

I have only noted this locative in *ai* in the case of *tadbhava* nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā*. Thus, *bāgā chālā*, let us go into the garden, *bazār ā chālā*, let us go to market, *dukānā-mai rahyō*, he remained in the shop, *pāchhā* (as well as *pāchhar*), behind. These are all (except perhaps *pāchhā*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōdyā*, on the lap, *gōdalyā*, on the knees, *gōd'pōthyā*, on the back, *dhartyā*, on the ground, *bēlyā*, early, *bhāṛyā*, on the ground, *hatēlyā*, on the palm of the hand, *maryā* (oblique form of an obsolete verbal noun *marī*) *pāchhar*, after dying.

Omitting this locative in *ā*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than *tadbhavas* in *ō* —

	Singular	Plural
Nom	<i>rājā</i> , a king	<i>rājā</i>
Agent	<i>īājā</i>	<i>īājā</i> , <i>rājā</i>
Obl	<i>īājā</i>	<i>īājā</i>
Nom	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp</i> , <i>bāpā</i>
Obl	<i>bāp</i>	<i>bāpā</i>
Nom	<i>chhōī i</i> , a girl	<i>chhōryā</i>
Agent	<i>chhōrī</i>	<i>chhōryā</i>
Obl	<i>chhōrī</i>	<i>chhōryā</i>
Nom	<i>bāt</i> (fem.) a thing, a word	<i>bātā</i>
Agent	<i>bāt</i>	<i>bātā</i>
Obl	<i>bāt</i>	<i>bātā</i>

The following examples illustrate the use of **adjectives** —

ēh chōlkhō minakh, a good man
ēh chōkhā minakh-kō, of a good man
chōkhā minakh, good men
chōkhā min'khā-kō, of good men

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ū kō bhāī ū-ki bhāīn-sū lambō chhar*, his brother is taller than his sister. Sometimes *bich*, between, is used, as in *iwō maryō kidō ū bich badō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

PRONOUNS.—The pronoun of the first person is *mai*. It has two plurals, one *āpā*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your cook 'we shall dine to-night at eight o'clock,' and if you employ *āpā* for 'we,' you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms —

	Singular	(excluding the person addressed)	Plural (including him.)
Nom	<i>mai</i>	<i>mhē</i>	<i>āpā</i>
Agent	<i>mai</i>	<i>mhē</i>	<i>āpā</i>
Acc -Dat	<i>mā-nai</i> , <i>ma-nai</i> , <i>mhai ai</i>	<i>mhā-nai</i> , <i>mhā-lai</i>	<i>āpā-nai</i> , <i>āp'hai</i>
Genitive	<i>mhārō</i> (-ī, -ī, -rai), <i>mhāw'lo</i>	<i>mhā-kō</i>	<i>āp'nū</i>
Oblique form	<i>mū</i> , <i>ma</i> , <i>mai</i> —	<i>mhā</i>	<i>āpā</i>

In the above *mhārō* is treated exactly like a genitive in *lō*. So is *āpⁿnū*, obl masc. *āpⁿnā*, locative *āpⁿnaṭ*, fem *āpⁿnī*. Note that *āpⁿnū* means 'our,' not 'own'. Mr Macalister gives the following examples of its use —

āpⁿnū ghōṛō gayō, our horse went

āpⁿnā chhōrā yō lām karyō-chhai, our boys have done this deed

icō āpⁿnā ghōṛā-mālai baithyō, he is seated on our horse

icō āpⁿnā chhōrā-nai pharāwai-chhai, he is teaching our children to read

The principal forms of the pronoun of the second person are —

	Singular	Plural
Nom	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc-Dat	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nai, thā-lai</i>
Gen	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-lō</i>
Obl	<i>tū, ta, taī</i>	<i>thā</i>

The genitive *thārō* is treated exactly like a genitive in *lō*.

I have pointed out that the accusative-dative suffixes *nai* and *lai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mhārai* and *thārai* are locatives of the genitives *mhārō* and *thārō* respectively.

The **Reflexive** pronoun is *āp*, self. It is declined regularly, its genitive being *āp lō*. It should be noted that the use of *āp-lō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōṭ^hlyō āp-lā bāp-nai khaī*, the younger (son) said to his father, but also *maī ūṭh^hsyū aī mhārā* (not *āp-lā*) *bāp-lanai jāsyū*, I will arise and go to my father.

The **Demonstrative** pronouns, including the pronoun of the third person, are *yō*, this, and *icō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindī, too) we may quote *chhōrā chhōryā ar baṛā ād^hmyā-lai chirō jē-sū lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jāḍ* means both 'then' and 'when,' as in *jāḍ nāī rōbā lāgyō jād iṅnī khaī*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form, *yā*, *icā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *icō*.

Ic, this.			Icō that.	
	Sing	Plur	Sing	Plur
Nom	<i>yō</i> , (fem) <i>yā</i>	<i>yō</i>	<i>icō</i> , (fem) <i>icā</i>	<i>icai</i>
Agent	<i>yō</i> , (fem) <i>yā</i>	<i>yē</i> or <i>yā</i>	<i>icō</i> , (fem) <i>icā</i>	<i>icai</i> or <i>icā</i>
Acc-Dat	<i>ī-nai, -lai</i>	<i>yā nai, -lai</i>	<i>ī nai, -lai</i>	<i>icā nai, lai</i>
Gen	<i>ī-lō</i>	<i>yā-lō</i>	<i>ī-lō</i>	<i>icā-lō</i>
Obl	<i>ī</i>	<i>yā</i>	<i>ī</i>	<i>icā</i>

The **Relative pronoun**, which in the form *jō* is also used as a demonstrative pronoun, is thus declined —

Singular		Plural
Nom	<i>jō</i> or <i>jyō</i> , (fem) <i>jā</i>	<i>jō</i> or <i>jyō</i>
Agent	<i>jō</i> or <i>jyō</i> , (fem) <i>jā</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc-Dat	<i>jā</i> <i>na</i> , <i>ka</i>	<i>jā</i> <i>na</i> , <i>ka</i> , <i>jyā</i> <i>na</i> , <i>ka</i>
Gen	<i>jā</i> - <i>kō</i>	<i>jā</i> - <i>kō</i> , <i>jyā</i> - <i>kō</i>
Obl	<i>jā</i>	<i>jā</i> , <i>jyā</i>

The **Interrogative pronouns** are *kun*, who? and *kāñ*, what? Neither changes in declension. Thus *kun-kō*, of whom? *kāñ-kō*, of what? The word *kāñ* is typical of Jaipurī, which is hence locally called the *kāñ-kāñ-kī bōlī*.

Kōi means 'any' and *lēi*, 'some'. Neither changes in declension. Mr Macalister does not give any form equivalent to the Hindōstānī *kuḥh*, anything, nor can I find it in the specimens.

CONJUGATION—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows —

Present, I am, etc

	Sing	Plur
1	<i>chhñ</i>	<i>chhā</i>
2.	<i>chha</i>	<i>chhō</i>
3	<i>chha</i>	<i>chha</i>

The *Past*, I was, etc, is sing, masc., *chhō*, fem *chhī*, plur, masc, *chhā*, fem *chhī*. It does not change for person.

The Verb *whasbō*, to become, is irregular. The following are its principal parts.—

<i>Infinitive</i>	<i>whasbō</i> , <i>hōbō</i> , <i>whasñ</i> , or <i>hōñ</i> , to become
<i>Present Participle</i>	<i>whasō</i> , <i>hōsō</i> , becoming
<i>Past Participle</i>	<i>huyō</i> , become
<i>Conjunctive Participle</i>	<i>whasr</i> , <i>hōr</i> , having become
<i>Adverbial Participle</i>	<i>whasñāñ</i> , <i>hōsñāñ</i> , immediately on becoming.
<i>Noun of Agency</i>	<i>whas</i> , <i>hōt</i> , <i>hōbāhālō</i> , <i>hōbālō</i> , <i>hōñhār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become

Simple Present—

I become, I may become, etc.

	Sing	Plur
1	<i>hōñ</i> , or <i>hñ</i>	<i>whāñ</i>
2	<i>hōy</i> , <i>wha</i>	<i>hō</i>
3.	<i>hōy</i> , <i>wha</i>	<i>wha</i>

Future.

Of this there are two forms, *viz* —

I shall become, etc

	I	
	Sing	Plur
1	<i>hōñ-lā, hōñ-lō, hñlā, or hñlō</i>	<i>whāñ-lā</i>
2	<i>hōy-lō, hō-lō, whav-lō</i>	<i>hō-lā</i>
3	<i>hōy-lō, hō-lō, whav-lō</i>	<i>whav-lā, or hō-lā</i>
	II	
1	<i>hōsyñ</i>	<i>hōsyñ</i>
2	<i>hōsī</i>	<i>hōsyō</i>
3	<i>hōsī</i>	<i>hōsī</i>

Imperative — 2. sg, *wha*, pl, *hō*, respectful *whījō, whajō, or hōjō*.

The other tenses are regularly formed from these elements

Finite Verb — The conjugation of the Finite Verb differs widely from that of Hindōstānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mār'tō-čhñ*, but *mārñ-čhñ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *a*. Thus *mañ mārav-čhñ*, not *mañ mār'tō-čhñ*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, *lā* or *lō* being substituted for *gā*. Thus *mañ mārñ-lā* or *mañ mārñ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *sī* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *mañ mārñsyñ*, I shall strike.

The Infinitive ends in *bō* or *nū*, thus *mārñbō* or *mārñnū*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *ī*. Thus, *mārav*, having struck, *dēv*, having given. This termination must be distinguished from the enclitic particle *ar* or *r* meaning 'and,' with which it has nothing to do. It is derived from *lar*, of which the *l* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *na*. Thus 'he struck the horse' would be —

Hindōstānī—

	<i>us-nē</i>	<i>ghōñ ē-lō</i>	<i>mārā</i>
<i>Jaipurī</i> —			
	<i>wo</i>	<i>ghōñ ā-na</i>	<i>mārñyō</i>
<i>English</i> —			
	<i>by-him</i>	<i>to-the-horse</i>	<i>it-was-struck</i>

With these remarks I give the following conjugational forms of the verb *mār^obō*, to strike —

<i>Infinitive</i>	<i>mār^obō</i> (obl <i>mār^obā</i>) or <i>mār^onū</i> (obl <i>mār^oṃā</i>), to strike
<i>Present Participle</i>	<i>mār^otō</i> , striking
<i>Past Participle</i>	<i>māryō</i> (obl sing. and nom plui masc <i>māyā</i> , fem <i>māri</i>), struck
<i>Conjunctive Participle</i>	<i>mā^oar</i> , having struck
<i>Adverbial Participle</i>	<i>mār^otāt</i> , immediately on striking
<i>Noun of Agency</i>	<i>mār^obāhālō</i> , <i>mār^obālō</i> , <i>mārārō</i> , or <i>mā^oākhō</i> , a striker
<i>Simple Present and Present Subjunctive—</i>	

I strike or may strike, etc

Sing	Plur
1. <i>mār^oū</i>	<i>mār^oā</i>
2. <i>mār^oai</i>	<i>mār^oō</i>
3. <i>mār^oai</i>	<i>mār^oai¹</i>

Future—

I shall strike, etc

I	1. <i>mār^oū-lā</i> or <i>mār^oū-lō</i>	<i>mār^oā-la</i>
	2. <i>mār^oai-lō</i>	<i>mār^oō-lā</i>
	3. <i>mār^oai-lō</i>	<i>mār^oai-lā</i>
	(Fem. <i>mār^oū-lī</i> , pl <i>mār^oā-lī</i> , and so on.)	
II	1. <i>mār^osyū</i>	<i>mār^osyā</i>
	2. <i>mār^osī</i>	<i>mār^osyō</i>
	3. <i>mār^osī</i>	<i>mār^osī</i>

(The masculine and the feminine are the same in this form.)

Present Definite—

I am striking, etc

1. <i>mār^oū-chhū</i>	<i>mār^oā-chhā</i>
2. <i>mār^oai-chhā</i>	<i>mār^oō-chhō</i>
3. <i>mār^oai-chhā</i>	<i>mār^oai-chhā</i>

Imperfect—

I was striking, etc

1. <i>mā^o mār^oai-chhō</i>	<i>mā^o mār^oai-chhā</i>
2. <i>tū mār^oai-chhō</i>	<i>tū mār^oai-chhā</i>
3. <i>uō mār^oai-chhō</i>	<i>uō mār^oai-chhā</i>

(Fem sing and pl *mār^oai-chhī*)

Past—

I struck (by me was struck), etc

1. <i>mā^o māryō</i>	<i>mā^o māryō</i>
2. <i>tū māryō</i>	<i>tū māryō</i>
3. <i>uō māryō</i>	<i>uō māryō</i>

Other forms are —

<i>Perfect</i>	<i>mā^o māryō chhā</i> , I have struck
<i>Pluperfect</i>	<i>mā^o māryō chhō</i> , I had struck
<i>Past Conditional</i>	<i>ja^o mā^o mār^otō</i> , if I had struck

¹ Note that the 3rd plural is not nasalised

Similarly we have, after the analogy of Hindōstānī, *maĩ mār^otō-hñ*, I may be striking, *maĩ mār^otō-hñ-lō*, I shall be striking, I may be striking, *jai maĩ mār^otō iohatō*, were I striking, *maĩ māryō iohat*, I may have struck, *maĩ māyō iohat lō*, I shall have struck, or may have struck, *jai maĩ māyō-iohatō*, had I struck.

The following irregularities in conjugation have been noted by me

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggō*, as well as *laggyō*, he began

The word *khaichai* is used over and over again in Mr Macalister's selections, and usually appears to have the meaning of 'he said'. It seems to be a corruption of *khaichhat*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nimādi. See p 61

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dmū* or *diyō*. Similarly *lēbō*, to take, has *lyō* and *lmū* or *liyō*. *Kar^obō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *gyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-nai khaī*, he said to his father, *ñ-nai pūchhi*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindōstānī. *Nāñh^obō* is used like *dālnā* in that language. Thus, *chhōrā-nai mār-nāñh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar^obō kar^ojē*, do continually, keep doing, = Hindōstānī *liyā liy^ojē*. Inceptives are formed with the oblique infinitive, as in *raibā laggyō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-āwō*, bring, *jīy-āyō*, he came to life, *lād^o-āyō*, he was found. In Dēva-nāgarī these words are written लावो, जीयायो, and लादायो respectively.

Causals are formed as in Hindōstānī. It may be noted that the causal of *pī^obō*, to be beaten, is *pī^obō*.

The usual **Negative** is *kōnai*. Thus, *kōnai*, I am not (worthy), *kōnai, òñ*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kōi-ī ād^omī lō-dītō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr Macalister's *Selections*, we have *nāi kō bōlyō*, the barber said, *nāi kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōi*, any, and may be considered as equivalent to the English 'at all'.

NORTH-EASTERN RĀJASTHĀNĪ

North-eastern Rājasthānī represents Jaipurī merging into Western Hindī, it possesses two sub-dialects, in one, Mēwātī, Jaipurī is merging into the Braj Bhākhā dialect, and in the other, Ahīrwātī, it is merging, through Mēwātī, into the Bāngarū dialect

The populations reported as speaking these two dialects are —

Mēwātī	1,121,154
Ahīrwātī	448,945
	<hr/>
TOTAL	1,570,099
	<hr/>

The head-quarters of Mēwātī may be taken as the State of Alwar in Rājputana, and of Ahīrwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.

MĒWĀTĪ

Mēwātī is, properly speaking, the language of Mewat the country of the Mēos, but it covers a larger tract than this. It is the language of the whole of the State of Alwar, of which only a portion is Mewat. Mēwātī is also spoken in the north-west of the State of Bharatpur and in the south-east of the Panjab district of Gurgaon. These last two areas do fall within Mewat. To the north-west of the Alwar State there is situated the Kot Kasim *Nizamat* of the Jaipur State and the Bawal *Nizamat* of the Nabha State. Here also Mēwātī is spoken. The Jaipur and Nabha people call their Mēwātī '*Bihōtā-ji bōli*' a name the exact meaning of which I have failed to ascertain.

The *Alwar Gazetteer* (pp 167-8) defines the true Mewat country as follows — The ancient country of Mewat may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Rewari. Then westwards below Rewari to the longitude of a point six miles west of Alwar city and then south to the Bira stream in Alwar. The line then turning eastwards would run to Dig and approximately from the southern boundary of the tract.

Mēwātī is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Dāng dialects of Jaipur. On its north it has the Ahirwātī of west Gurgaon. On its south-west it has the Tōrāwātī form of Jaipurī, and on the north-west, the mixed dialect of Narnaul *Nizamat* of Patiala. Beyond this last is Shekhāwātī. The Narnaul dialect will be considered under the head of Ahirwātī.

Mēwātī itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhākhā dialect of Hindi. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, viz — Standard Mēwātī, Rāthī Mēwātī, Nahērā Mēwātī, and Kathēr Mēwātī. Kathēr Mēwātī is also the Mēwātī of Bharatpur. The Kathēr tract consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kathēr Mēwātī is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the Mēwātī of Gurgaon. Nahērā Mēwātī is mixed with Jaipurī. Nahera is the name of the western portion of *Tahsil* Thana Ghazi which lies in the south-west of Alwar State. The *Rāth* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Rāthī Mēwātī, as well as the Mēwātī of Kot Kasim of Jaipur and Bawal of Nabha is mixed with Ahirwātī. Over the rest of Alwar the language is Standard Mēwātī. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects —

Standard Mēwātī	253,500
Rāthī Mēwātī	222,200
Nahērā Mēwātī	169,300
Kathēr Mēwātī	113,500
TOTAL	758,500

In Bharatpur, Kathēr Mēwātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers

f Kathēr Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahīrwātī, not Mēwātī. I put it down as having roughly about 20,000 speakers —

Rajputana—

Alwar	756,600	
Bharatpur	80,000	
Kot Kasam of Jaipur	17,054	
	<hr/>	855,654

Punjab—

Gurgaon	245,500	
Bawal of Nabha	20,000	
	<hr/>	265,500
	TOTAL	<hr/> 1,121,154 <hr/>

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwātī, and 300 speakers of it in Jalaun in the United Provinces.

Literature

I am not acquainted with any literary work in the Mēwātī dialect.

The Rev G. Macalister has given a short grammar and several specimens of

Authorities

'Bighōtā,' &c, the Mēwātī of Bawal and Kot Kasam, in his admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rājasthānī dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mēwātī dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect

differs from Jaipurī.

The declension of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *naṣ* as well as

Declension

accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sũ*. We thus get the following declension of *gnōrō*, a horse —

	Sing	Plur
Nominative	<i>ghōṛō</i>	<i>ghōrā</i>
Agent	<i>ghōrō, ghōraṣ, ghōṛā-naṣ</i>	<i>ghōṛā, ghōṛā, ghōṛā-naṣ</i>
Accusative	<i>ghōrā-naṣ, -kaṣ</i>	<i>ghōṛā-naṣ, -kaṣ</i>
Dative	<i>ghōrā-naṣ</i>	<i>ghōṛā-naṣ</i>
Ablative	<i>ghōrā-taĩ</i>	<i>ghōṛā-taĩ</i>
Genitive	<i>ghōṛā-kō (kā, kaṣ, kī)</i>	<i>ghōṛā-kō, etc</i>
Locative	<i>ghōraṣ, ghōṛā-maĩ</i>	<i>ghōṛā-maĩ</i>
Vocative	<i>ghōṛā</i>	<i>ghōrō</i>

It is unnecessary to give other examples. The Jaipurī grammar gives all that is necessary.

The Genitive suffixes *lō*, *lā*, *lai*, and *lī* are used exactly as in Jaipurī.

Adjectives often end in *yō*, where in Hindi they end in *ā*, and in Jaipurī in *ō*. Thus, *āchhyō*, good, *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *sunyāñ*, it was heard.

Pronouns — The following are the forms of the first two personal pronouns —

	I.	Thou
Sing. Nom	<i>mañ</i>	<i>tū</i>
Agent	<i>mañ</i>	<i>tañ, tū</i>
Obl	<i>muḡ, mñ, mērai</i>	<i>tuḡ, tñ, tērai</i>
Gen	<i>mērō</i>	<i>tērō</i>
Plur. Nom	<i>ham, hamā</i>	<i>tam, tum, tham</i>
Obl	<i>ham, mhārai</i>	<i>tam, thārai</i>
Gen	<i>mhāiō</i>	<i>thāiō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *ap'nū*, obl *ap'nā*.

The Demonstrative Pronouns are *yō*, this, and *uō* or *bō*, he, it, that. As in Jaipurī, the nominative singular has a feminine form for each, viz — *yā* or *ā*, this, *uā*, she. The following is the declension —

	This	That
Sing. Nom	<i>yō</i> , fem <i>yā, ā</i>	<i>uō, bō, uōh</i> , fem <i>uā</i>
Agent	<i>yō</i> (fem <i>yā, ā</i>), <i>ī, añ</i>	<i>uō, bō</i> (fem <i>uā</i>), <i>bī, uāñ</i>
Obl.	<i>añ</i>	<i>uāñ, uāñh</i>
Gen.	<i>añ-kō</i>	<i>uāñ-kō, uāñh-kō</i>
Plur. Nom	<i>yē, yai</i>	<i>uē, uai, uāñh</i>
Obl	<i>in</i>	<i>un</i>
Gen	<i>in-kō</i>	<i>un-kō</i>

The Relative and Interrogative Pronouns are thus declined —

	Who	Who?
Sing. Nom	<i>jō, jyō</i>	<i>kauḡ</i>
Obl	<i>jañ, jañh</i>	<i>kāñh</i> (ablative <i>lit-tañ</i>)
Plur. Nom.	<i>jō, jyō</i>	<i>kauḡ</i>
Obl	<i>jin</i>	<i>kun</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyāñ*.

The Indefinite pronoun *kōi*, anyone, has its oblique form *kañ* or *kāñ* 'Anything' is *kimañ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindi.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present 'I am,' etc.

	Sing	Plur
1	hũ	hã
2	hai, hā	hō
3	hai	hai

Past 'I was,' etc.

1 2 and 3	Sing		Plur	
	Masc	Fem	Masc	Fem
	hō or hau or thō	hī thi	hā thā	hi thi

The following are the principal parts of the verb 'to become' —

<i>Infinitive</i>	whaiḥō, hōbō, whaiṇū, to become
<i>Present Participle</i>	hōto, whaitō, becoming
<i>Past Participle</i>	huyō, become
<i>Conjunctive Participle</i>	hō-kar, hōr, having become
<i>Noun of Agency</i>	whaitū, whaiṇhār, one who becomes
<i>Simple Present</i>	'I become, I may become,' etc

	Sing	Plur
1	hũ, hū	whã
2	whā, whā	hō
3	whai, whā	whai

Note that (unlike Jaipurī, but like Western Hindī) the 3rd Person Plural is nasalised

<i>Present Definite</i>	hũ-hũ, I am becoming
<i>Imperfect</i>	whai-hō, I was becoming
<i>Future</i>	hũ-gō, I shall become

FINITE VERB —The principal parts are —

<i>Infinitive</i>	mār'bō, mār'nū, to strike
<i>Present Participle</i>	mār'tō, striking
<i>Past Participle</i>	māryō, struck
<i>Conjunctive Participle</i>	mar-kai, māi ai, māi-karhāṇi, having struck
<i>Noun of Agency</i>	māraṇ-wālō

Simple Present 'I strike' or 'may strike,' etc

	Sing	Plur
1	<i>mārũ</i>	<i>mārã</i>
2	<i>mārai, mārā</i>	<i>mārō</i>
3	<i>mārai, mārā</i>	<i>mārai</i>

Definite Present 'I am striking,' etc

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present —

	Sing	Plur
1	<i>mārũ hũ</i>	<i>mārã-hẽ</i>
2	<i>mārā hai</i>	<i>mārō-hō</i>
3	<i>mārai hai</i>	<i>mārai hai</i>

Imperfect 'I was striking,' etc

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai* The same for all persons

				Sing		Plur	
				Masc	Fem.	Masc.	Fem
1	2	and	3	<i>mārai hō</i>	<i>mārai hī</i>	<i>mārai-hā</i>	<i>mārai-hī</i>

Future Formed with *gō* (compare Hindi *gā*), as in North Jaipurī.

	Sing		Plur	
	Masc	Fem	Masc	Fem.
1	<i>mārũ gō</i>	<i>mārũ gī</i>	<i>mārã-gā</i>	<i>mārã-gī</i>
2	<i>mārā gō</i>	<i>mārā-gī</i>	<i>mārō gā</i>	<i>mārō-gī</i>
3	<i>mārai gō</i>	<i>mārai-gī</i>	<i>mārai gā</i>	<i>mārai gī</i>

Past *māryō*, fem *māri*, Plur *māryā*, fem *māri*, struck (by me, thee, etc), as usual

Past Conditional *mār̃tō*, (if I) had struck, etc

Other tenses can be formed from the above elements, as in Jaipurī.

In other respects, the dialect closely follows Jaipurī.

AHIRWĀTĪ

Ahīrwātī, also called Hīrwātī and Ahīrwāl¹ (or the language of the Ahīr country) is spoken in the west of the district of Gurgaon (including the state of Pataudi)². It is also found in the Dābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mōwātī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajar Tahsil in the south of the district of Rohtak. Further north we have the Bāngarū dialect of Western Hindī, and the Ahīrwātī of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahīrwātī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mōwātī, of which Ahīrwātī is merely a variety. We may take the centre of the Ahīrwātī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bāngarū is spoken, the language is also Ahīrwātī. Agam, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Nizāmat* of Patiala, which has to its north the Dadri *Nizāmat* of Jind, and to its west the Shēkhāwātī territory of Jaipur. To its south, lies the Tōrāwātī country of Jaipur. In Dadri of Jind the language is mainly Bāgrī. In Shēkhāwātī it is a form of Mārwārī, in Tōrāwātī it is a form of Jaipuri, in Alwar it is Mōwātī, and in south Nabha it is Ahīrwātī. The language of Narnaul of Patiala is also Ahīrwātī, but, as may be expected, it is much mixed with the surrounding dialects³.

We thus see that Ahīrwātī represents the connecting link between Mōwātī and three other dialects, Bāngarū, Bāgrī, and Shēkhāwātī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mōwātī, and it can only be classed as a form of that dialect of Rājasthāni.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttīs arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsā is said to have founded the fort of Āsirgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of 'Αβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

¹ Properly speaking, there should be a hyphen in each of these three names. Thus, Ahīr wātī, Hīr-wātī, and Ahīr-wāl.

² A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

³ In the original Rough List of Languages, this Narnaul dialect was called Bāgrī Mōwātī. I find that it is simplest to look upon it merely as a form of Ahīrwātī.

speaking an Ahir dialect The dialect of Rājasthānī spoken in Malwa is usually called Mālvi (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahirī, and that curious form of Gujarātī, which is half a Bhil dialect, and which is generally known as Khāndēsi, also bears the name of Ahirānī. Nay more, between Khandesh and the Ahirwātī country of Gurgaon there lies the wild hilly territory occupied by the Bhils, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhil should be explained as an old corruption of the word Ābhira. All these colonies of Ahirs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahirwātī and Khāndēsi which deserve attention. The most important of these is the use of the word *ṣū* to mean 'I am' which is typical of Ahirwātī and its connected dialects, and is also common in Khāndēsi.

The number of speakers of Ahirwātī is reported to be as follows —

Gurgaon	159,500
Patandi	19,000
Delhi (returned as Mēwātī)	18,694
Rohtak (Jhajjar)	71,470
South Nabha	43,881 ¹
Narnaul of Patiala (returned as Bāgrī Mēwātī)	136,000
	<hr/>
TOTAL	448,945
	<hr/>

I know of no works written in Ahirwātī, and of no previous account of their literature authorities language

Ahirwātī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian

The choice of alphabet lies with the writer. For instance, the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Brāj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahirwātī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahirwātī differs but little from Mēwātī. It is the stepping stone between that dialect and the Bāngarū dialect of Western Hindi spoken in Delhi, Rohtak, East Hissar, and Karnal. In south Rohtak and in the Dābar tract of Delhi as we know, the language is actually Ahirwātī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *ṣū*, instead of the Mēwātī *hū*, to mean I am. The following are the main particulars in which Ahirwātī differs from Mēwātī. I take the Ahirwātī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwātī as against Bāngarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

¹ Ti Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwātī. See p 45

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōrē*, or *ghōrai*, in a horse. Masculine nouns ending in consonants form the locative in *ī*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *lō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē kar-nō thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

As usual there are occasional instances of a neuter gender, as in *dinē*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *wa-nē* as well as *mē-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your' Own' is *ap'nū* or *ap'nō*, masculine oblique *ap'ī ē*.

The demonstrative pronouns are *vō* or *yoh* (feminine *yā*), this, oblique singular *cī* or *āh*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woh* (feminine *wā*, that), oblique singular *waīh* or *wāh* or *ē*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when'.

In other respects the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *lān* are *jaīh* or *jāh* and *laīh* or *lāh*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is —

	Singular	Plural
1.	<i>ē</i>	<i>ē</i>
2.	<i>ēī</i> , <i>ēai</i>	<i>ēō</i> or <i>saī</i>
3.	<i>ēai</i>	<i>saī</i> .

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *ēō* (*ēī*, *ēā*) is also used, as well as *thō*.

The *saī* of the second plural present is borrowed from Bēgrī. The syllable *ō* is sometimes added to the present, like the *ā* of Panjābī. Thus, *saī-gō*, he is, corresponding to the Panjābī *hāi-gā*.

In other respects verbs are conjugated as in Mēwātī.

MĀLVĪ

Mālvi is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular. It is spoken in the Malwa tract, *i.e.*, in the Indore, Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Hārautī), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Chhindwara and Chanda.

On the north, Mālvi has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēli dialect of Western Hindī spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundēli of Narsinghpur and Eastern and Central Hoshangabad, the Marāthī of Berar, and the Nimādi dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mēwārī form of Mārwarī, and on its south-west Gujarātī and Khāndēsī. This description does not take into account the numerous Bhīl and Gōnd dialects spoken in the mountainous parts of the Mālvi area. These are shown in the map facing p. 1.

Mālvi is distinctly a Rājasthānī dialect, having relations with both Mārwarī and Jaipurī. It forms its genitive by adding *lō* as in the latter language, while the present tense of the verb substantive follows Mārwarī and is *hū*, not *chhū*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwarī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindōstānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Mālvi is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēli, and speak of an Eastern Mālvi, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōndwārī, spoken by the Sōndiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvi of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvi spoken by Rajputs of Malwa proper is called Rāngrī. It is distinguished by its preference for Mārwarī forms.

The following table shows the estimated number of speakers of Mālvi in the area
Number of speakers. in which it is a vernacular —

Indore Agency	.		183,750
Eastern Mālvi—			
Kota	.	80,978	
Tonk (Chhabra)	.	20,000	
Gwalior Agency		395,000	
		<hr/>	495,978
Bhopal Agency	.		1,800,000
Bhopawar Agency			147,000
Western Malwa Agency		1,241,500	
Tonk (Nimbahera)	.	4,000	
		<hr/>	1,245,500
Sōṇḍwāl—			
Western Malwa		115,000	
Jhalawar (Chāumahlā)		86,556	
Bhopal		2,000	
		<hr/>	203,556
Broken Mālvi of the Central Provinces—			1,149,056
Hoshangabad	.	126,523	
Betal		119,000	
Bhōyari of Chhindwara		11,000	
Kaṭiyāl of Chhindwara		18,000	
Pat'ri of Chanda	.	200	
		<hr/>	274,723
			<hr/>
			TOTAL = 4,350,507

No figures are available to show the number of speakers of Mālvi in other parts of India. It is true that from a few districts some speakers of Mālvi spoken elsewhere in India Rāngri are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mārwāri really spoke Mālvi. As the main dialect of Central India, Mālvi has exercised considerable influence on the Dakṣiṇī Hindostānī of Hyderabad and Madras.

I do not know of any previous account of the Mālvi dialect, or of any literary Authorities and Literature works written in it.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for Written character Mārwāri, is employed for writing Mālvi.

As Mēwāti represents Rājasthānī merging into Brj Bhākhā and Panjābī, so Mālvi Grammar represents Rājasthānī merging into Bundēli and Gujarātī.

We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvi, in the Malwa country, has two forms, viz. —Rāngri (properly spelt Rāng'ri) or Rāj-wāri, spoken by Rajputs, and Mālvi (properly spelt Māl'vi), sometimes called Ahiri, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāngri shows a tendency to agree with the dialects of central Rajputana, Mārwāri (under the form of Mēwāri) and Jāipuri.

Mālvi, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundēlī or Gujarātī. As regards the name Abhirī, attention has been drawn, when dealing with Abhir-wātī,¹ to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Marwāpī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāngrī and to Mālvi proper.

PRONUNCIATION—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is, *chē* for *chain*, pleasure, *ō* for *o*, *r*, and. As usual *i* and *u* are often changed to *a*, thus *dan*, a day, *maṭṭa* for *mitta*, a lion, *thākār*, for *thākūr*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *lādō* for *lādḥō*, draw (water), *bī*, for *bhi*, also, *adā*, for *adḥā*, two and a half, *dūd*, for *dūdḥ*, milk, *iḍō* or *liḍhō*, taken (a Gujarātī form), *liḍō* or *liḍhō*, done (also Gujarātī), *manak*, for *manuḥ*, a man, *maṭṭi*, for *mittḥi*, a lion. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē hai*, for *rahē-hai*, he remains, *līnō*, for *lah'nō*, a saying, an order, *rayō* or *rayo*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *v*. Thus *vāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *d* is everywhere preferred to that of *ṭ*. The sound really fluctuates between these two, and the use of *d* is rather a matter of spelling.

As compared with Rāngrī, Mālvi shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvi has *ap'nō*, own, *mār'nō*, to strike, while Rāngrī has *āp'nō*, and *mār'nō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *ā* as in *ā̃*, and the postposition of the locative is *mā̃* or *mā*.

DECLENSION—NOUNS SUBSTANTIVE

Gender—I have not noted any trace of the neuter gender.

Number and Case—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus—

Singular		Plural	
Nominative	Oblique	Nominative	Oblique
<i>ghōdō</i> , a horse	<i>ghōdā</i>	<i>ghōdā</i>	<i>ghōdā̃</i>
<i>tēg'dō</i> , a dog	<i>tēg'dā</i>	<i>tēg'dā</i>	<i>tēg'dā̃</i>
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̃</i>
<i>lad'kī</i> , a daughter	<i>lad'kī</i>	<i>lad'kīyā̃</i>	<i>lad'kīyā̃</i>
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̃</i>	<i>wātā̃</i>

In the plural forms, the nasalisation is commonly omitted.

¹ See page 49

In Mālvī, as distinct from Rāngrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanaujī preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hioār*¹. Examples of this form in Mālvī are *bāp-hōr*, fathers, *bēti-hōrō*, daughters, *ād'mī-hōn-sē* (not *ādmyā-hōn-sē*), from men, *ghōdā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāngrī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (बाप). This word is written sometimes बापे and sometimes बापे̃. Another example is *chhōtā lad'lā̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sar'dārī* (not *sar'dārē*) *ārī larī*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōtā chhōrā-ne bāp-sē kayō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows —

Accusative-Dative	<i>nē</i> , <i>kē</i>
Ablative-Instru	<i>sū̃</i> , <i>sē̃</i> , <i>ū̃</i>
Genitive	<i>kō</i> , <i>rō</i>
Locative	<i>mē̃</i> , <i>mē</i>

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāngrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēwānī. It is most common in Rāngrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī*, *ī*; oblique masculine *kā*, *rā*. As usual they generally take the forms *kē* and *īē*, when agreeing with a noun in the locative or (in Rāngrī) the agent. Thus, *pitā īē gharē*, in the house of the father.

Pronouns.—The personal pronouns in Rāngrī are as follows —

Singular	I	Thou
Nominative	<i>hū̃</i>	<i>tū̃</i>
Agent	<i>mhaī</i>	<i>thaī</i>
Oblique	<i>mha</i> , <i>mhā</i> , <i>ma</i>	<i>tha</i> , <i>thā</i> , <i>ta</i>
Genitive	<i>mhāiō</i> , <i>mārō</i>	<i>thāiō</i>
Plural		
Nominative	<i>mhē̃</i> , <i>mē̃</i>	<i>thē̃</i> , <i>thaī</i>
Oblique	<i>mhā</i>	<i>thā</i>
Genitive	<i>mhā-kō</i> , <i>mhānō</i>	<i>thā-kō</i> , <i>thānō</i>

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū̃* or *mū̃*, 'our' is *lamārō*, not *mhā-kō*, and 'your' is *tamārō*, not *thā-kō*. 'You' is *ta*, not *thē̃*.

¹ e.g. *ham karīr*, we, in Luke xv, 23

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāngrī) *āpā-nē*, to us, (Mālvi) *apan*, we, *apan nē*, by us.

'Your Honour' is *āp*, genitive *āp-rō* or *āp-lō*. *Sa* and *je* are respectful suffixes. Thus, *bhābhā-sā*, a father. 'Self' is *āp*, genitive (Rāngrī) *ap'no*, (Mālvi) *ap'no*. *Ap'nō* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *a-ne ap'no mat tal to bāto kai-diyō*, he divided his property, we have in the immediately preceding sentence *chhōrā-nē ō kā bāp-sē liyō*, the younger son said to his father.

The pronoun of the third person differs in Rāngrī and Mālvi. Its forms are as follows —

	Rāngrī	Mālvi
Singular—Nominative	<i>eo</i> , he, it, <i>ea</i> , she, <i>u</i> , he, she, it	<i>u</i>
Oblique	<i>eani</i> , <i>eanu</i> , <i>ani</i> , <i>anu</i> , <i>un</i> , <i>ei</i> , <i>ū</i> , <i>wa</i>	<i>o</i> , <i>eo</i> , <i>u</i>
Plural—Nominative	<i>vi</i>	<i>vi</i>
Oblique	<i>eanā</i>	<i>vi</i>

As usual, nasals may be omitted. The agent case in Rāngrī is *ū*, as in *ū raj'put l'era*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j eal'at*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus —

	Rāngrī	Mālvi
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yo</i> , feminine <i>ya</i>
Oblique	<i>ani</i> , <i>ni</i> , <i>i</i> , <i>yā</i>	<i>e</i> , <i>ani</i> , <i>nu</i> , <i>e</i>
Plural—Nominative	<i>yē</i>	<i>ē</i>
Oblique	<i>anā</i> , <i>inā</i>	<i>in</i>

The Relative is —

	Rāngrī	Mālvi
Singular—Nominative	<i>jō</i>	<i>jo</i>
Oblique	<i>janu</i> , <i>jī</i>	<i>jē</i> , <i>jis</i>
Plural—Nominative	<i>jē</i>	<i>jē</i>
Oblique	<i>janā</i>	<i>jin</i>

Similarly 'who?' is *kūn*, oblique singular (Rāngrī) *kani*, etc. (Mālvi) *i*, etc. 'What?' is *kaī*, *kaē* or *kāī*. 'Anyone' *lōi*. As an adjective this does not change in inflexion, but (Rāngrī) *kanī-ē nahī diyā*, no one gave them. Mālvi, however, has here *kōi-nē*.

Pronominal adjectives often take the pleonastic suffix, *h*, which is so common in Jaipuri. Thus, *kāt'rō-k*, how much? *lit'rā-h*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, 'then' and 'when', '*jathē*, 'there' and 'where'.

A number of pronominal adverbs are pure locatives as will be seen from the following —

athō, this place, *athā sē*, from here, *athē*, here

wathō, that place *wathā sē*, from there, *wathē*, there

uthō, that place, *uthā-sē*, from there, *uthē*, there

jathō, what place, that place, *jathā-sē*, from where, from there; *jathē*, where, there

kathō, what place? *kathā-sē*, from where? *kathē*, where?

CONJUGATION — Auxiliary verbs and verbs substantive.—

Present I am.

	Singular	Plural
1	<i>hū</i>	<i>hā</i>
2	<i>hē, haṛ</i>	<i>hō</i>
3	<i>hē, haṛ</i>	<i>hē, haṛ</i>

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

Past I was

Masc	sing	<i>thō</i> ,	plur	<i>thā</i>
Fem	sing	<i>thī</i> ,	plur	<i>thī</i>

As elsewhere, this tense does not change for person Rāngri has also a form *thakō*, was

The following are the principal parts of the verb 'to become'—

	Rāngri	Mālvī
Infinitive	<i>whēnō, wēnō</i>	<i>hōnō</i>
Present Participle	<i>whētō, wētō</i>	<i>hōtō</i>
Past Participle	<i>whayō</i>	<i>huō</i>
Conjunctive Participle	<i>whē-nē, wai-nē</i>	<i>huī-nē</i>
Imperative	<i>whō</i>	<i>hō</i>
Future	<i>waūgā, wūgā</i>	<i>hōūgō</i>

Finite verb.—Principal Parts,

Infinitive	<i>mārⁿnō, mārⁿwō</i>	<i>mārⁿnō</i> , to strike
Present Participle	<i>mārⁿtō</i>	<i>mārⁿtō</i> , striking
Past Participle	<i>māryō</i>	<i>māryō</i> , struck
Conjunctive Participle	<i>mārī-nē, mār-nē</i>	<i>mārī-nē, mār-nē</i> , having struck
Noun of agency	<i>mārⁿwā-wālō</i>	<i>mārⁿwā-wālō</i> , a striker

Simple Present This is as in other Rājasthānī dialects It is used as a simple present (I strike), as a present conjunctive (I may strike); and as a future (I shall strike)

	Singular	Plural.
1	<i>mārū</i>	<i>mārā</i>
2	<i>mārē</i>	<i>mārō</i>
3	<i>mārē</i>	<i>mārē</i>

The Present Definite I am striking, as elsewhere in Rājasthānī—

	Singular	Plural.
1	<i>mārū-hū</i>	<i>mārā-hā</i>
2	<i>mārē-hē</i>	<i>mārō-hō</i>
3.	<i>mārē-hē</i>	<i>mārē-hē</i>

The Imperfect (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundelī Thus, *hũ mār^{at}tō-thō*, I was beating, and so on, as in those languages

The Future is formed by adding *gā*, which does not change for number or gender, to the simple present The *gā* thus follows the *lā* of Mārwarī Thus —

	Singular	Plural
1	<i>mārũgā</i>	<i>mārāgā</i>
2	<i>mārēgā</i>	<i>mārōgā</i>
3	<i>mārēgā</i>	<i>māi ēgā</i>

I shall strike

Mālvi sometimes substitutes the Bundelī *gō* for *gā*, and thus *gō* is hable to change for number and gender Thus *hũ mārũgō*, I (masculine) shall strike, *hũ mārũgī*, I (feminine) shall strike, *ham māi āgā*, we (masculine) shall strike, *ham mārāgī*, we (feminine) shall strike The futures with *s* or *h* for their characteristic letters do not seem to occur

The tenses from the past participle are formed as usual Those of transitive verbs are construed passively Thus —

Rāngrī	Mālvi
<i>maĩ māryō</i>	<i>mha-nē māryō</i> , I struck
<i>hũ chalyō</i>	<i>hũ chalyō</i> , I went
<i>maĩ māryō-hai</i>	<i>mha-nē māryō-hai</i> , I have struck
<i>hũ chalyō hai</i>	<i>hũ chalyō-hai</i> , I have gone
<i>maĩ māi yō-thō</i>	<i>mha-nē māryō-thō</i> , I had struck
<i>hũ chalyō-thō</i>	<i>hũ chalyō-thō</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *lad^akāē gayō*, the son went

There are the usual irregular past participles The only ones which require special notice are the three,—

<i>kar^anō</i> , to do, past participle	<i>karyō</i> , <i>liḍhō</i> , <i>liḍō</i>
<i>lēnō</i> , to take, „	<i>lyō</i> , <i>liḍhō</i> , <i>liḍō</i>
<i>dēnō</i> , to give, „	<i>ḍyō</i> , <i>diḍhō</i> , <i>diḍō</i>

The forms *liḍho*, *liḍhō*, and *diḍhō*, also occur in Gujarātī *Jānō*, to go, has its past participle *gayō* or *gyō*

We have seen that the conjunctive participle ends in *i-nē* When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngrī and *ai-nē* in Mālvi Thus, *pāy-nē*, having got, *jāy-nē*, having gone, *bulai-nē*, having called, *ai-nē*, having come

Causals are formed somewhat as in Mārwarī, that is to say, they often insert a *ā* after the characteristic *ā* Thus, *jamādō*, you cause to eat In Mārwarī *r* is inserted

A potential passive is, as usual, formed by adding *ā* Thus (Rāngrī) *suṇ^anō*, to hear, *suṇānō*, to become audible Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *nō* (Mālvi *nō*) to the root The past tense is accordingly the same in form as the infinitive Thus (Rāngrī) *sunānō*, it became audible, (Mālvi) *batānō*, it was displayed It may be noted that in Avadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvi *ṭai-lākh^anō*, to give away As examples of other

compound verbs we may give *bhējyā karē*, he sends regularly, *pad^avā lāgī*, she began to fall. In one instance, Mālvī has the Bundēli form *lēnē lagyō*, he began to say.

SUFFIXES —The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōdā-j danā-mē*, in a very few days, *up^a a-j*, even upon.

The Rājasthānī suffix *dō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-dā*, the children, *minak-dī*, the little she cat, *tēg^a-dō*, a dog. *Lō* is also used in the same sense as in *kūhad-lā*, O wretched cook.

NĪMĀDĪ

Nīmādi is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwar. Nīmāwar consists of the Nimar district of the Central Provinces (except the Burhanpur *Tahsīl*, which lies in the valley of the Tapti, not in that of the Narmadā, and is geographically a portion of the Khandesh plain)¹ and of the adjoining portion of the Bhopawar Agency of Central India. Nīmādi is not the only language of Nīmāwar. There are also numerous speakers of Bhili. In the Bhopawar Agency, these latter entirely surround the Nīmādi speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmādi is spoken, but in both the language is practically the same.

Nīmādi has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows —

Nimar	181,277
Bhopawar	293,500
	<hr/>
TOTAL	474,777
	<hr/>

Nīmādi is really a form of the Mālvī dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhil languages, and also of the Khāndēśī which lies to its south. The Nīmādi of Bhopawar, being nearer Gujarāt, shows more signs of the influence of Gujarātī than does the Nīmādi of Nīmār.

In its pronunciation Nīmādi is mainly peculiar in its almost universal change of every *ē* which occurs in Rājasthānī to *a*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēch*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmādi is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dāṭ*, a tooth, and *ma*, not *mā* (for *mē*), in. As in Mālvī and Khāndēśī, aspiration is often dropped, as in *hāt*, not *hāth*, a hand, *bhūlō*, for *bhūlhō*, hungry.

The letters *l* and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhil languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmādi, *ch* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *javach* and *javaj* means 'he goes'. In the specimens which come from Bhopawar such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marāthī of Berar, and as in some forms of Khāndēśī.

In the declension of nouns, the common form in *ē*, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nīmādi as ending in *a*. Thus we have *ghara*, in a house.

Strong masculine tadbhavas in *ō*, form their oblique form in *ā*, as in Mālvī. Thus, *ghōdō*, a horse, *ghōdā-lō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōdānā*, horses, *ghōdānā-lō*, of horses.

¹ The language of the Burhanpur *Tahsīl* is Khāndēśī.

bāp, a father, *bāp'nā*, fathers *bēṭi*, a daughter, *bēṭinā*, daughters When no ambiguity is likely to occur, this *nā* is often omitted

The case postpositions are as follows It will be observed that many of them differ from those in use in Mālvi merely owing to the change of *ē* to *a*

Agent, *na*
 Accusative-dative, *ka*
 Instrumental-ablative, *sī, sū*
 Genitive, *lō, (lā, lī)*
 Locative, *ma*

We occasionally find the Rājasthāni *lā*, and the Bundēli *lāḥē* (under the form of *lāḥa*) used for the Accusative-dative Bundēli is spoken a short way to the east of Nīmar

The genitive postposition *lō* is used with a singular masculine noun in the direct form, and *lā* with a masculine noun in the oblique form *Kī* is used with feminine nouns In two instances I have noted *lā* used to agree with *feminine* nouns These are—*mhārā lāḥā-lā ēk chhōṇā lī ō-lā bahēn-sī sādī huīch*, a son of my uncle is married to his sister, and *ō-lō bhāi ō-lā bahēn-sī ūchō ohhē*, his brother is taller than his sisters

The following are the principal pronominal forms —

Haū, I, *ma-na*, by me, *mha-ka*, or *ma-la*, to me, *mhārō*, my, *ham*, we, *hamāi ō*, our, *apan*, we (including the person addressed), *ap'nō*, our (including the person addressed), *apan-na*, by us

Tū, thou, *tū-na*, by thee, *thārō*, thy, *tum*, you, *tumhārō*, your

Yē, this, oblique *nā* or *ē*

Wō, he, that, oblique *unā, wō, ō, wa*, Pl *wō*, oblique *un*

Jō, who (singular and plural), *jē-lō*, of whom, oblique singular *jē*

Kun or *Lun*, who? *Lun-lō*, of whom, *lāi*, what? *Lōi*, anyone, *kaī*, anything

The influence of the Bhil dialects and of Khāndēśi is most evident in the conjugation of the Nīmādi verb The present tense of the verb substantive is *chhē*, which (like the Khāndēśi *sē*) does not change for number or person

The past tense of the verb substantive is *thō* (*thā, thī*), as in Mālvi When used as an auxiliary verb *chhē* drops the final *ē* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *ḡ*. We thus get the following form of the present of *mār'nū*, to strike

I am striking

Singular	Plural
1 <i>mār'ūch</i> or <i>mār'ūḡ</i>	<i>mār'āch, mār'āḡ</i>
2 <i>mār'ēch, mār'ach, mār'ēj, mār'aj</i>	<i>mār'ōch, mār'ōḡ</i>
3 <i>mār'ēch, mār'ach, mār'ēj, mār'aj</i>	<i>mār'ēch, mār'ach, mār'ēj, mār'aj</i>

Similarly the perfect is *māryōch*, (he) has struck In one instance, which, however, occurs several times, we have the Khāndēśi termination *sē*, instead of *ch* The word is *husē*, and it is always translated 'he became,' not 'he has become' Khāndēśi itself usually takes a simple *s* in the present, not *sē* The Pār'dhi Bhil dialect uses *ch* like Nīmādi

The future (as in Gujarātī) has *s* for its characteristic letter, and is conjugated as follows —

	Singular	Plural
1	<i>mārīs</i>	<i>mār'sā</i>
2	<i>mār'sē</i>	<i>mār'sō</i>
3	<i>mār'sē</i>	<i>mār'sē</i>

Sometimes we find the true Mālvi future formed by adding an unchangeable *gā*

The infinitive ends in *nū*, thus, *mār'nū*, to strike, when used as a participle future passive, its subject is put in the case of the agent Thus, *apan-na anand monāw'nū nī l'hūsī hōnū*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us The oblique form of the infinitive ends in *na*, thus *mār'na-lō*, of beating

MĀRWĀRĪ

The following specimen of Māiwāri comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *ḍ* and *r*. The letters *l* and *l* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ.

MARWAR STATE

[ओङ्ग जीरो रे दोय नावडा टा. ठिवां मांय सूनेन
 छि ओ आपरै बाप नै ज्यो जै बाबो या भारी पांती
 रो भाल आवे जीजी भनै दिरा वो जरै छेला ओ
 परी घर बिजरी छेलां नै नाल दिनी थोडा दिलाडा
 पछे नै न छि ओ नावडै आपरी मारी पूंजी नै लीज
 रुपर पंहां गयो नै ठिहै आपरी मारी मता झुई
 नै नै छि नाय दिनी: सै ग घुरिया पछे छेला देस मै
 जबरो जाल पडियो तो ठिवी जमानो लुगत ए
 जागो नै पछे छेला देस रे ओङ्ग रे चामी ज नै रं
 यो तो छेला आपरै धेतां नै मूरंरी नार न्वरा चला

जै जे जीयो तो छे ए मरुं रै मर ए रो प्राण लो हो
 जिए मरुं आपरो पेर नर ए रो मती क्रियो परं
 त प्राण लो हो जिली छे ए जै दी जो नली: सावने
 तहू वो जरै बिनारी जै भारै पिता न्न नै जितरां
 दैन जीया ला जी ला जै घपा छे बारी मिलती हो
 छे ए छे परल न्न छे जे जो नी छे वारे रै तो हो नै छे
 लुझां मरु छे मूल जै छे पणा नाल होय भारै बा
 प न्न नै जा छे नै छे ए नै न्न छे जे जा बीया मँ पर
 मे मर मरुं बे सुष छे वो नै आप मरुं छे पातर पली
 क्रियो मूल मँ आपरो छे ए न्न वा छे जे डो तोरयो
 नलीं मूल मँ आप मने दैन जीया मर मर तै राषे:
 प्रेर छे नै बाप न्न नै गयो: तो आंजा मरु आवता
 नै छे ए रै बाप छे ए नै दी ठो तो दया आई मरु
 होउ नै डानी जगाय बा लो लीयो: तरै नाव डै न्न

ईं नै बाबो जी कु पर मे सर रो नै आपरो सोर कुं
 नै आपरो पूत न वा कु जे डोरयो नहीं. जरै
 बाप न्वा न्नर नै न ईं नै अभामा गाबा जाओ
 वै ई ए नै पैराओ नै ई ए रि ए त भै भूद डी पे
 राओ नै पगा भै पगार पीयां पैराओ नै आओ
 नरीया सी न्न दं नै तत न्नार जगावां न्नार एओ
 न्न व डो भर न्न वी जभारो पायो है गभीयो डो
 जाबो है तरे सार ली रा जी कु आ
 छि ए बि रियां छि ए रो ब न्नो डो न्न व डो पेल नै हो
 नै आचतां आचता घर नै डो आयो जह छि
 ए हाडा डार सुगिया: जरै नै न्न न्नार
 नै ते ड बूजीओ नै ओ न्नो ज न्न ईं है. जह छि ए
 न्न ईं नै धारो न्न ईं आय गयो है नै धारै बाबो
 मा छि ए रै डार डार पाडो आच ए री गो ह

જિવી હૈં જીણ ઉપર ઉચો રીઆ જલિયો ને
 માંય ગયો જલીં જરૈ ઉણરો આપ નારૈ આ
 યો નૈ ઉણ સું મિસરા ચારી જિની જદ ઉણ
 જઈ જૈ રીતરા નર સહું આપરી ના જરી જરી
 નૈ જદેઈ આપરૈ જુજમ નૈ ઝોપિયો જલીં તો
 રી આપ મ નૈ જદેઈ એજ પ્રાજહુ મારૈ માથિ
 યા નૈ જોઠ દેવણ માહુ દિરાંયો જલીં નૈ હમૈ
 આ આપરો માંહ ડો આયો જીણ મૈ ઝાધર બિ
 જરી સુલિયાર રાં માં નૈ જવાય દિની જીણરૈ
 માહુ આપ રીતી ધુમી જિવી હૈં તો ઉણ જયો
 જૈ નાવા તું જિત મારૈ માથે રૈ વૈ નૈ મારૈ જો
 મૈ હૈં જિજો મૈ ઝાથારૈ રીજ હૈં આ ધુમી જરણ
 જો જલીં જિ ઉજો ધારો નાઈ મર નૈ હુ જો જનમ
 ચિયો હૈં નૈ જામિયો ડોં બાવો હૈં

RĀJASTHĀNĪ

MĀRWĀRĪ

MARWAR STATE

TRANSLITERATION AND TRANSLATION

Ek	junāi ¹ -rāi	dōy	dāw ¹ -rā	hā	Uwā-māy-sū	nāin ¹ -kīai
<i>A</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-amongst-from</i>	<i>by-the-younger</i>
āp-rāi	bāp-nāi	kayō	kāi,	'bābō sā,	māri	pāti-rō
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>my</i>	<i>portion-of</i>
gikō	ma-nāi	dirāwō ¹	Jarāi	un	āp ri	ghar-bik ¹ -ri
<i>that</i>	<i>me-to</i>	<i>cause-to-give</i>	<i>Thereon</i>	<i>by-him</i>	<i>his-own</i>	<i>living</i>
bāt-divi.	Thōrā	dihārā	pachhāi	nāin ¹ -kīai	dāw ¹ -rāi	āp-rī
<i>was-divided</i>	<i>A-few</i>	<i>days</i>	<i>after</i>	<i>by-the-younger</i>	<i>son</i>	<i>his-own</i>
pūi	bhēli-kar	par	khandā	gayō,	nāi	utbāi
<i>property</i>	<i>gathered-having</i>	<i>foreign</i>	<i>to-country</i>	<i>it-was-gone,</i>	<i>and</i>	<i>there</i>
sāri	matā	kū-phāidāi-māi	udāy-divi	Sāig	khūtyā	pachhāi
<i>all</i>	<i>substance</i>	<i>riotous-living-in</i>	<i>was-wasted</i>	<i>All</i>	<i>on-being-spent</i>	<i>after</i>
un	dēs-māi	jab ¹ -rō	kāl	pariyō,	tō	uwō
<i>that</i>	<i>country-in</i>	<i>mighty</i>	<i>famine</i>	<i>fell,</i>	<i>then</i>	<i>he</i>
Nāi	pachhāi	un	dēs-rāi	ēk	rāiwāsi	kanāi
<i>And</i>	<i>afterwards</i>	<i>that</i>	<i>country-in-of</i>	<i>a</i>	<i>citizen-with</i>	<i>he-lived</i>
un	āp-rāi	khētā māi	sūrā-rī	dār	charāwan-nāi	mēhyō
<i>by-him</i>	<i>his own</i>	<i>fields-into</i>	<i>some-of</i>	<i>herd</i>	<i>for-feeding</i>	<i>he-was-sent</i>
un	sūrā-rāi	charan-rō	khāk ¹ -h ¹ ō	hō,	jin-sū	āp rō
<i>by-him</i>	<i>some-to</i>	<i>grazing-of</i>	<i>the-husk</i>	<i>was,</i>	<i>them-with</i>	<i>his-own</i>
matō	kīyō,	parant	khāk ¹ -h ¹ ō-hī	kīpi	un-nāi	dinō
<i>resolve</i>	<i>was-made,</i>	<i>but</i>	<i>the-husk-even</i>	<i>by-anyone</i>	<i>him-to</i>	<i>was-given</i>
Sāw ¹ -chēt	huwō,	jarāi	biobārī	kāi,	'mārāi	pitā-kanāi
<i>Conscious</i>	<i>he-became,</i>	<i>thereon</i>	<i>it-was-thought</i>	<i>that,</i>	<i>'my</i>	<i>father-with</i>
dāin ¹ -giyā	hā,	junā-nāi	dhapāu	bāti	mi ¹ -ti-hī,	un
<i>hired-servants</i>	<i>were,</i>	<i>whom-to</i>	<i>enough</i>	<i>bread</i>	<i>being-given-was,</i>	<i>that</i>
kī	ugēlō	bhī	uwā-rāi	rāitō-hō,	nāi	bū
<i>something</i>	<i>to-spare</i>	<i>also</i>	<i>them-to</i>	<i>remaining-was,</i>	<i>and</i>	<i>I</i>
marū-hū	Sū	hamāi	hū	pagābāl-hōy	mārāi	bāp-kanāi
<i>perishing-am</i>	<i>So</i>	<i>now</i>	<i>I</i>	<i>arisen-having-become</i>	<i>my</i>	<i>father-to</i>
jāū,	nāi	un-nāi	kaū	kāi,	"bābō-sā,	māi
<i>(I)</i>	<i>may-go,</i>	<i>and</i>	<i>him-to</i>	<i>may-say</i>	<i>that,</i>	<i>"father,</i>
					<i>by-me</i>	<i>God-from</i>

¹ āi should be pronounced as a in hat

bēmukh-huwō nāi āp-sū kupātar-panō hīyō, sū hamāi āp-rō
turned-face-became and you-with undeservedness was-done, so now your
 -chhōrū kawāi jāirō tō rayō nahī, sū hamāi āp ma-nāi
son I-may-be-called worthy indeed remained not, so now you me-to
 dāin-giyā saras'tāi rākhō'' Phēr ūth-nāi bāp-kanāi gīyō Tō
a-hired-servant as keep'' And arisen-having father-to he-went But
 āgā-sū āw'tā-nāi un-rāi bāp un-nāi dīthō, tō dayā
before-from while-coming by-his father him-to it-was-seen, and compassion
 āi, sū dōr-nāi chhāti lagāy, bālō hīyō Tūi
came, so run-having breast having applied, kiss was-taken Thereupon
 dāw'rāi kākāi, 'bābō-jī, hū Par'mēsār-rō nāi āp-rō chōr
by-the-son it-was-said that, 'father, I God-of and your-own sinner
 hū, nāi āp-rō pūt kawāi jāirō rayō nahī' Jarāi
am, and your-own son I-may-be-called worthy remained not' Thereon
 bāp chāk'rā-nāi kākāi, 'amāmā gābā lāō, nāi in-nāi
by-the-father servants-to it-was-said that, 'the-best robe bring, and him-to
 pāirāō, nāi in-rāi hāt-māi mūd'rī pāirāō, nāi pagā-māi pagār'khīyā
put-on, and his hand-in a-ring put-on, and feet-in shoes
 pāirāō, nāi āō batiyā ohīk'dā, nāi tat'hār lagāwā,
put-on, and come bread we-may-eat, and merriment we may-make,
 kāran ō dāw'rō mar, nawō jamārō pāyō-hāi, gamiyōrō, lābō
for this son having-died, new birth got-has, lost, found
 hāi' Tarāi sārā-hī rājī huā
is' Then all-indeed merry became

Up biriyā un-rō badōrō dāw'rō khēt-māi hō, nāi āw'tā āw'tā
At that-time his elder son field-in was, and in-coming in-coming
 ghar nērō āyō, jad un hāg'rā-thāt suniyā Jarāi
house near came, then by-him dance-(and)-music were-heard Thereupon
 ēk chākar nāi tēr būjō kākāi, 'ō dōl kākāi hāi?' Jad
one servant-to calling it-was-asked that, 'this matter what is?' Then
 un kākāi, 'thārō bhāi āy-gavō hāi, nāi thārāi bābō-sā
by-him it-was-said that, 'your brother come is, and by-your father
 un-rāi thōr-thōrā pāobhō āwan-rī gōth kivi hāi' Jin-upar
him-for safe-(and)-sound back coming-of a-feast been-made is' Thereupon
 uwō risā baliyō, nāi māy gayō nahī Jarāi un-rō bāp
he with-jealousy burnt, and within went not Then his father
 bārāi āyō nāi un-sū sistāchārī kivi, Jad un kākāi
out came and him-to entreaty was-made. Then by him it-was-said
 kākāi, 'it'rā baras hū āp-rī ohāk'rī karī, nāi kadēi āp-rāi
that, 'so-many years by-me your service was-done, and at-any-time your
 hukam-nāi lōpivō nahī, tōi āp ma-nāi kadēi ēk
commandment-to it-was transgressed not, yet by-you me-to ever-even a

khāj'rū mārāī sāthiyā-nāī gōṭh dēwan sārū dirāyō nahī
had my companions-to a-feast giving for was-caused-to-be-given not
 Nāī hamāī ō āp-rō dāw'rō āyō, jīn sāīg ghar-bik'rī ruḷiyār
And now this your son came, by-whom whole living-etc vicious
 rāndā-nāī khawāy-divī, jīn-rāī sārū āp itī khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 kivī hāī ' Tō un kayō kāī, 'bhābā, tū nī mārāī
made is' Then by-him it-was-said that, 'son, thou ever - me
 sāthē rāiwāī, nāī mārāī gōdāī hāī jikō sāīg thārō-īj hāī A
with loved, and in-my near is whatever all thine-alone is This
 khusī karan jōg hī, kiṭkāī thārō bhāī mar-nāī, dūjō
merriment doing meet was, for by-thy brother having-died, second
 janam hyō hāī, nāī gamiyōrō, lābō hāī.
birth been-taken-is, and lost, he-found is'

EASTERN MĀRWĀRĪ

The language of the east of the Marwar State differs slightly from the standard form of the dialect

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mārwārī and Jaipurī (including Ajmērī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils who inhabit the fastnesses speak a Bhil dialect locally known as *Mag'rā-lī bōlī*, from *mag'rō*, a Bhil word for "mountain". Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mērwārī, which is practically the same as the Mēwārī of the State of Mewar immediately to the east. The dialect on the western side they call Mārwārī. The two hardly differ. As will be seen later on, Mēwārī (and hence Mērwārī) is only an eastern form of Mārwārī slightly affected by Jaipurī, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girāsīyā-lī bōlī*, or *Āyār-lī bōlī*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows —

North-west, Mārwārī	Spoken by
North-east, Mērwārī (i.e., Mēwārī)	17,000
Mag'rā-lī bōlī (Bhil language)	54,500
Other languages	44,500
	3,999
TOTAL	= 119,999

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp 200 and ff. The principal ones are Ajmērī (a mixed form of Jaipurī), in the east-centre and north-east, Mārwārī, on the west side of the line of the Arvali hills bordering on Marwar, and Mēwārī in the country on the south, bordering on Mewar. The Mārwārī is the same in kind as the Mārwārī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mārwārī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *lō* instead of the Mārwārī one in *rō*, the Jaipurī verb substantive *chhū*, I am, instead of the Mārwārī *hū*, and the Jaipurī future with *s*, instead of the Mārwārī future ending in *lā*. The varying proportions of the admixture of Jaipurī

have led natives to give special names to the dialects of different localities. Thus the Mārwārī spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhundhārī (one of the names of Jaipurī), because the Jaipurī influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipurī than Mārwārī. In Kishangarh the local Mārwārī is called Gōrāwāṭī, a name probably identical with the south-eastern Gōdwārī of Marwar. Further south, in Ajmer the Mārwārī does not seem to have any special name, nor is any such given for the Mārwārī of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwārī. It is only a form of Eastern Mārwārī. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Mārwārī —

Mārwārī-Dhundhārī (Marwar)	49,300
Gōrāwāṭī (Kishangarh)	15,000
Mārwārī of Ajmer	208,700
Mārwārī of Merwara	17,000
Mēwārī (including Mērwārī)	1,684,864
TOTAL =	<u>1,974,864</u>

I commence with the most northern of these dialects, Mārwārī-Dhundhārī, and proceed southwards.

MĀRWĀRĪ-DHUNDHĀRĪ

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mārwārī and Jaipurī, or as the latter is locally called Dhundhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mārwārī element more and more predominates. The local return gives separate figures for pure 'Dhundārī' and for 'mixed Dhundhārī'. They are as follows —

Dhundhārī	28,500
Mixed dialect	20,800
	<hr/> 49,300 <hr/>

The specimens which I have received of both of these show that the language differs but little from Standard Mārwārī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mārwārī into Jaipurī.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *ā* is here written as if it were *ē*. I have transliterated it *ā* as in Standard Mārwārī. Thus, *kā* is. We may notice a few Jaipurī forms, such as *bē*, by him, *kō*, of, *chhō*, was, but in the main the language is Mārwārī.

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ

MĀRWĀRĪ-DHUNDHĀRĪ

STATE JODHPUR

एक जणा के दो टावर हा । बाँ में-सूँ छोटको आप-का बाप-नेँ कयो के बाबा-जी मारेँ पति-में आवेँ जको माल म-नेँ द्यो । जयाँ बीँ आप-की घर-बिकरी बाँ-नेँ बाँट-दीनी । थोड़ा-सा दिनाँ पछेँ छोटको डावडो आप की सगकी पूँजी भेकी कर परदेस गयो । बठेँ आप-की सारी पूँजी कुफ़्हा-में उहा-दी । सगकी निवड़ियाँ पछेँ बीँ देस में जवरो काळ पड़ियो । तो बी कसालो भुगतवा लाग्यो । पछेँ बीँ देस-का रेबावाला कनेँ रयो । बीँ आप-का खेतों में सूराँ-की डार चरावा मेख्यो । तो बीँ सूराँ-के चरावा-को खाखलो हो जीँ-सूँ आप को पेट भरवा-को मतो कयो । पण खाखलो-ही कीई इ-नेँ दियो कीनी ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ-DHUNDHĀRĪ

JODHPUR STATE

TRANSLITERATION AND TRANSLATION

Ek jṁnī k'ī dō tābar hī Bā-māī-sū ohhōt'kyē
A-certain man-to two sons we/c Them-among-from the younger-by
 āp-kā hīp-nīī kayō k'āī, 'bābājī, māraī pāti-māī āwaī jakō
his-own father-to it-was said that, 'father, my share-in may-come that
 māī mā-nāī dyō' Jadyā bī āp-kī ghar-bik'ri bā-nāī bāt
property me-to give' Then by-him his-own property them-to having-divided
 aīnī Thōrī-sī dīnā pachhāī ehōt'kyō dāw'rō āp-kī sag'li pūjī
was-given A-few days after the-younger son his-own all substance
 bhēli-kar par-dēs gavō Bathaī āp-kī sārī pūjī
together-having-made a-foreign-country went There his-own all substance
 kuphandā-māī udā-dī Sag'lo nīw'rīvā pachhāī bī dēs-māī
debauchery-in was-squandered All on being-wasted after that country-in
 jab'rō kāl pariyo, tō bō kasālō bhug'tabā lāgyō Pachhāī
a mighty famine fell, consequently he want to-suffer began Afterwards
 bī dēs-kā raībāwālā-kanāī ravō Bī āp-kā khētā-māī
that country of an-inhabitant-near he-remained By-him his-own fields-in
 sūrā-kī dār charābā mēlvō Tō bī sūrā-kāī charābā-kō
swine-of herd to-graze he-was-sent Then by him swine-of eating-of
 khāk'h'lo ehō jī-sū āp-kō pēt bhar'bā-kō matō karyō Paṇ
husk was that-by his-own belly filling-of intention was-made But
 kb'ikh'lo-hī kōī ī-nāī dīvō kōnī
husk-even by-anybody this-to was-given not

MĀRWĀRĪ OF KISHANGARH (GŌṚĀWĀṬĪ) AND OF AJMER

These two dialects may be considered together. They are much more free from Jaipuri than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *rō* (feminine *re*). The last termination has been already discussed in the Mārwarī grammar (see p. 30). It is also employed in Jaipuri, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-rī* might be translated 'a dear little drop of wine'. We may also note the way in which the first person plural is employed in the sense of the singular.

[No 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN)

DISTRICT AJMER

अमल-में आछा लागो म्हारा राज । पीवो-नी दारु-डी ॥
 सुरज था-नै पुनस्यो-जी भर मोल्यो-को थाल । घड़ेक मोडा उगजो-जी पिया जी म्हारे पास ।
 पीवो-नी दारु-डी । अमल-में आछा लागो म्हारा राज । पीवो-नी दारु-डी ॥
 जा एं दासी बाग-में ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाको
 धरराज । पीवो-नी दारु-डी । अमल-में आछा लागो म्हारा राज । पीवो-नी दारु-डी ॥
 थारी ओळू रहे करी म्हारी करे न कोय । थारी ओळू रहे करी करता करे जो होय ।
 पीवो-नी दारु-डी । अमल-में आछा लागो म्हारा राज । पीवो-नी दारु-डी ॥

TRANSLITERATION AND TRANSLATION.

Am ^l ā-māī	āchhā	lāgō,	mbārā	rāj ,	pīwō-nī
Intoxication (of-opium)-in	nice	you-appear,	my	Lord ,	do-drink
dāru-rī					
wine					
Suraj !	thā-nāī	pūj ^s syā-jī	bhar	mōtyā-kō	thāl ,
O-Sun !	you-to	we-will-worship	having-filled	pearls-of	a-dish ,
gharēk	mōrā	ūg ^j ō-jī ,	piyā-jī	māhrāī	pās ,
about-a-ghar	late	rise-please ,	(as-my)-husband	to-me	near (is) ,
pīwō-nī	dāru-rī ,	am ^l ā-māī	āchhā	lāgō	mhārā rāj ,
do-drink	wine ,	intoxication (of-opium)-in	nice	you-appear	my Lord ,
pīwō nī	dāru-rī				
do drink	wine				

Jā	ẽ-dāsī	bāg-māĩ	ōr	sun	rājan-rī	bāt,
Go	O-maid-servant	garden-in	and	hear	the-lord-of	talk,
kadēk	mahal	padhār'sī	tō	mat'wālō	dhan'rāj ,	
at-what-time	palace	will-come	then	the-intoxicated	lord-of-wealth ,	
pīwō-nī	dāru-rī ,	am'lā-māĩ	āchhā	lāgō,	mhārā	rāj ,
do-drink	wine ,	intoxication-in	now	you-appear,	my	Lord ,
pīwō-nī	dāru-rī					
do-drink	wine					
Thārī	ōlū	mhē karā,	mhārī	karai	na	kōy ,
Thy	longing	I do,	mine	does	not	anybody ,
mhē karā ;	Kar'tā	karai	jō,	hōy ,	pīwō-nī	dāru-rī ,
I do ,	Fate	does	what ,	becomes ,	do-drink	wine ,
āchhā	lāgō,	mhārā	rāj ,	pīwō-nī	dāru-rī .	
now	you-appear,	my	Lord ,	do drink	wine	

FREE TRANSLATION OF THE FOREGOING

You are charming when full of opium, my Lord Do drink wine

O Sun ! I will worship you with a dish full of pearls, please rise an hour late, as my husband is with me Do drink wine. You are charming when full of opium, my Lord Do drink wine

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one Do drink wine You are charming when full of opium, my Lord Do drink wine

I sigh for thee, none sighs for me, I sigh for thee, (but) that which Fate does, takes place Do drink wine You are charming when full of opium, my Lord Do drink wine

MĀRWĀRĪ OF MERWARA.

The Eastern Marwārī of Merwara also hardly differs from the Standard There are a few strange words in the vocabulary, such as *gīgō*, a son, *ājūlā* (Sanskrit *ājīvā*), livelihood, and that is all As a specimen I give a short extract from the Parable The short Mārwarī *ऐ* *ai* is often written *ए* *e* In such cases I have transliterated it as Forms like *wunā* for *unā*, are more varieties of spelling Note the employment of *rō* in a contemptuous sense in the word *sūr-rō*, a pig In *bāchh*, having divided, a *!* has become *chh*

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN)

DISTRICT MERWARA

किणी आदमी-रे दोय गीगा हा । वुणों-मों-हूँ नानक्ये भा-हूँ कहवियो के ओ भा आजूका-
मों-हूँ जको म्हारो बाँटो होय ओ म्ह-ने यो । तरे वीं युणीने आप-री आजूका बाँट दीवी ।
घणों दिवस नीं बीतिया-हा के नानकियो गीगो सांग समेतर अलग देसां हान्यो ग्यो अर युठी
खोटा चालों-मों दिवस बितावतो-हुवो आप-री आजूका बिताय-दीवी । जरां विण सांग बिताय-
दीवी तरां विण देस-मों बडो काकान्तर पडियो अर वु नागो हो-गयो । अर हल्लर विण देस-रा
रहवणवाकां-मों-हूँ येक-रे अठे रहवण लागियो । जिणी विण-ने आप-रा जायां-मां सूरडा
चरावण खातर मेजियो । अर वु विणी छीतरां-मों-हूँ जिण-ने सूरडा खावता हा आप रो पेट
भरण चावियो-हो । अर विणी-ने कुणी नीं देवा हा ॥

TRANSLITERATION AND TRANSLATION.

Kinī	ād'mī-rāi	dōy	gīgā	hā	Wunā-mā-hū	nān'k'vāl
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-among-from</i>	<i>by-the-younger</i>
bhā-hū	kaḥ'wiyō	kaḥ,	'āū	bhā,	ājūkā-mā-hū	ṛakō mliārō
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>which</i>
bātō	hōy	ō	mha-nāi	dyō	Tarāi	vī
<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give</i>	<i>Then</i>	<i>by-him</i>
ājūkā	bāchh	divi	Ghanā	dīwas	nī	bitiyā-hā
<i>property</i>	<i>having-divided</i>	<i>was-given</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed-away</i>
nān'kiyō	gīgō	sāg	samētar	alag	dēsā	bālyō-gyō,
<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>having collected</i>	<i>a-far</i>	<i>in-country</i>	<i>went-away, and</i>
wuthi	khōtā	chālā-mā	dīwas	bitāw'tō-huwo	āp ri	ājūkā
<i>there</i>	<i>bad</i>	<i>conduct-in</i>	<i>days</i>	<i>spending-become</i>	<i>his own</i>	<i>property</i>
Jarā	vin	sāg	bitāy-divi	tarā	vin	dēs-mā
<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was expended</i>	<i>then</i>	<i>that</i>	<i>country in</i>
						<i>a-great</i>
						<i>famine</i>

pariyo, ar wu nāgō hō-gayō, ar hālar vin dēs-iā
fell, and he destitute became, and having-gone that country-of
 rah'wan-wāḷā-mā-hū yēk-rāi aṭhāi rah'wan lāgiyō. Jinī vin-nāi
inhabitants-among-from one-of near to-live he-began By-whom him-to
 āp-rā jāwā-mā sūr-rā charāwan khātar bhējyō Ar wu vinī
his-own fields-in some feeding for it-was-sent And he those
 ohhītrā-mā-hū jin-nāi sūr-rā khāw'tā-hā āp-rō pēt bharan chāviyō-hō,
husks-in-from which-to some eating-were his-own belly to-fill he-wishing-was,
 ar vinī-nāi kunī nī dēwā-hā
and him-to anybody not giving-was

MEWĀRĪ

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwārī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhīls, who have their own language. Mēwārī has to its east, on the north the Hīrauti of Bundi, and further south, the Mālwi of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, viz., in the north of the Partabgarh State, in the north-east of Merwara (where it is called Merwārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundi meet, and where it is known as Khairārī. These various kinds of Mewārī will be dealt with in detail further on.

The number of speakers of Mēwārī is estimated to be as follows —

Mewar (including pargana Gangapur of Gwalior)	1, 00,000
Tonk (Nimbahera) .	25,000
Partabgarh	2,000
Ajmer .	25,000
Merwara (Mēwārī)	5,500
Kishangarh (Sarwārī) .	15,000
Khairārī—	
Mewar	145,000
Jaipur	50,000
Bundi . . .	25,000
	<hr/>
	2,25,000
	<hr/>
	1,054,000
	<hr/>

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārwārī. It is really a mixture of Mārwārī and Jaipurī. The typical Jaipurī *chhū*, I am, *chhō*, was, do not occur. Instead we have the Mārwārī *hū* and *hō*. On the other hand, the suffix of the genitive is *lō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *lē* for the accusative dative, *hū* (= Mārwārī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mārwārī, but we sometimes meet Jaipurī forms like *tī*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōr'lyō lah'yō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, i.e., *lar'har*, having done. The original form from which both the regular *larar* and *lar'har* are derived was *lara'lar*. The initial *l* of the second *lar* was elided, and thus arose *lara'ai*, from which both *larar* and *lar'har* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *lhācā-hā*, they were eating, *chācō-hō*, he was wishing.

The verb *dēdō*, to give, makes its past tense *didō*, he gave, and similarly we have *didō*, he made

The word for 'and' is the Japuri *ar oi hai*

It will be sufficient to give a portion of a version of the Parable as a specimen of Māwari

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RUASTHANI.

Māwari

STATI UDAIPUR

कृती मनन-के दीय घेटा छ। वां-मां-हूँ ग्लोड़यो आप-का बाप-ने कछो र बाप पूंजी-मां हूँ जो मारी पांती होवे न ने धो। जद वां वां ने आप को पूंजी बांट दीदी। थोड़ा दन नहीं हूँया र बां ग्लोड़यो घेटी मगळो धन मेळो कारगर परदेस परी-गयो अर उठे लुघापण-मां दन नमारतां हूँया आप-को मगळो धन उडाय दीटी। जद उ मगळो धन उडा चुक्यो तद यो देस-मां भारी काळ पद्यो र उ टोटावळो ली-गयो। र उ जाय-ने या देस का रहवावाळां-मां-हूँ एक-के नगें रहवा लाग्यो। वां वां-ने आप-का जेत-मां सर चरावा-ने मेल्यो। र उ वां छूतरा-हूँ ज्यों-ने सर गास-या आप को घेठ भरयो चायो-लो। र या ने कोई मां काई नहीं देतो-हो। जद वां ने चेत हूँयो र यो कछो कं नाग बाप-के कसरा-ही दानव्यां-ने खाया हूँ वदती रोटी मिळे हे र हूँ भर्गा मर। हूँ छठर लाग बाप नगें जाऊगे र या-ने कछूँलो के र बाप बैकुठहूँ-उठ्यो र आप-के देसतां पाप कीटी-री। हूँ फेर आप-को घेटी कुहावा जोगो नहीं हूँ। न-ने आप-का दानव्यां मां हूँ एक-के मरीगो कर-यो ॥

[No 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RĀJASTHĀNĪ

MEWĀRĪ

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION

Kunī	manakh-kē	dōy	bētā	hā	Wā-mā-hū	lhōr'kyō
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>'Them-among from</i>	<i>(by-)the-younger</i>
āp-kā	bāp-nē	kahyō,	'hē	bāp,	pūjī-mā-hū	jō mḥārī
<i>his-own</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>what my</i>
pāṭī	hōwāī	mha-nē	dyō'	Jad	wā	wā-nē āp-kī pūjī
<i>share</i>	<i>may-be</i>	<i>me-to</i>	<i>give</i>	<i>Then</i>	<i>by-him</i>	<i>them-to his-own property</i>
bāt	dīdī	Thōrā	dan	nahī	huyā	hā kī lhōr'kyō
<i>having-divided</i>	<i>was-given</i>	<i>A-few</i>	<i>days</i>	<i>not</i>	<i>passed</i>	<i>were that the-younger</i>
bētō	sag'lō	dhan	bhēlō	kar'har	par-dēs	parō-garō,
<i>son</i>	<i>all</i>	<i>wealth</i>	<i>together</i>	<i>having-made</i>	<i>foreign-country</i>	<i>went-away,</i>
ar	uthāī	luchchā-pan-mā	dan	gamāv'tā-huwā	āp-kō	sag'lō
<i>and</i>	<i>there</i>	<i>riotousness-in</i>	<i>days</i>	<i>in-having-passed</i>	<i>his own</i>	<i>all</i>
dhan	udāv-didō	Jad	ū	sag'lō	dhan	udā-chukyō, tad vī
<i>wealth</i>	<i>was-squandered</i>	<i>When</i>	<i>he</i>	<i>all</i>	<i>wealth</i>	<i>had-expended, then that</i>
dēs-mā	bhārī	kāl	parvō,	har	ū	tōtāy'lō hō-garō, har
<i>country-in</i>	<i>a mighty</i>	<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>he</i>	<i>poor became, and</i>
ū	jāy-nāī	wā	dēs-kā	rah'bāwālā-mā-hū	ēk-kāī	nakhī
<i>he</i>	<i>having-gone</i>	<i>that</i>	<i>country-of</i>	<i>inhabitants-among-from</i>	<i>one-of</i>	<i>near</i>
rah'bā	lāgyō	Wā	wā-nē	āp-kā	khēt-mā	sūr charābā-nē
<i>to-remain</i>	<i>began</i>	<i>By-him</i>	<i>him-to</i>	<i>his-own</i>	<i>field-in</i>	<i>swine feeding-for</i>
mēlyō	Har	ū	wā	chhūt'rā-hū	jvā-nē	sūr khāwā-hā āp kō
<i>it-was-sent</i>	<i>And</i>	<i>he</i>	<i>those</i>	<i>husks-with</i>	<i>which-to</i>	<i>swine eating were his own</i>
pēt	bhar'bō	chāwō-hō,	har	wā-nē	kōī	bhī kāī nahī
<i>belly</i>	<i>to-fill</i>	<i>washing-was,</i>	<i>and</i>	<i>him-to</i>	<i>anyone</i>	<i>even anything not</i>
dētō-hō	Jad	wā-nē	chēt	huyō	har	vī lahvō kāī,
<i>giving-was</i>	<i>Then</i>	<i>him-to</i>	<i>consciousness</i>	<i>became</i>	<i>and by-him</i>	<i>it-was-said that,</i>
'mhārā	bāp kē	kat'rā-hī	dān'kyā-nē	khābā-hū	bad'tī	rōtī
<i>'my</i>	<i>father-of</i>	<i>how-many</i>	<i>hired-servants-to</i>	<i>eating-than</i>	<i>more</i>	<i>bread</i>
mlat-hāī,	har	hū	bhūkhā	marū,	hū	ūthar mḥā-rā bāp nakhā
<i>being-got-is,</i>	<i>and</i>	<i>I</i>	<i>in-hunger</i>	<i>die,</i>	<i>I</i>	<i>having-arisen my father near</i>
jāūlō	har	wā-nē	kahūlō	kaī,	'hē	bāp, Baikunth-hū ul'tō har
<i>will-go</i>	<i>and</i>	<i>him-to</i>	<i>will-say</i>	<i>that,</i>	<i>"O</i>	<i>father, Heaven-from against and</i>

MĒWĀRĪ OF AJMER.

Mēwārī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary Mēwārī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *lō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwarī-speaking tract. As an example I give a short folksong in honour of the Rānā of Udaipur

[No 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĒWĀRĪ

DISTRICT AJMER

रस्यो राणे-राव हिंदुपत रस्यो राणे-राव ।
 म्हारै वस्यो हिवडा मांय । विक्कालो रस्यो राणे-राव ॥
 जोख करै जगमद्र पधारै । नोख विराजै नाव ।
 सोलां उमरावां साथ हिंदुपत । रस्यो राणे-राव ॥
 म्हारै वस्यो हिवडा मांय । विक्कालो रस्यो राणे-राव ॥
 निह्हरावळ प्रधी नाथ-री । झोड मोहर कुरवान ॥
 आया-रा करूं ओळावणा । पळ पळ वारूं प्राण ।
 विक्कालो रस्यो राणे-राव हिंदुपत । रस्यो राणे-राव ॥
 म्हारै वस्यो हिवडा मांय । विक्कालो रस्यो राणे-राव ॥

[No 6]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MEWĀRĪ

DISTRICT AJMER

SPECIMEN II (A SONG)

TRANSLITERATION AND TRANSLATION

Rasyō	Rānē-Rāw	Hindupat,	rasyō	Rānē-Rāw	Mhārāī
<i>Cultured</i>	<i>Rāṇē-Rāw</i>	<i>Lord-of-the-Hindus,</i>	<i>cultured</i>	<i>Rāṇē-Rāw,</i>	<i>My</i>
basyō	hīwarā māy,	biḷālō	rasyō	Rānē-Rāw	
<i>has-taken-abode</i>	<i>heart in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw</i>	
Jōkha	karāī	Jagamandra	padhārāī,	nōkha	birājāī
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines (in)-a-boat</i>
Sōlā	umarāvā	sāth,	Hindupat,	rasyō	Rānē-Rāw
<i>Sixteen</i>	<i>nobles</i>	<i>with,</i>	<i>Lord-of-the-Hindus,</i>	<i>the-cultured</i>	<i>Rāṇē-Rāw</i>
					<i>My</i>
basyō	hīwarā-māy,	biḷālō	rasyō	Rānē-Rāw	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw</i>	
Nichharāwal	prathī	nātha-rī	krōd	mōhar	kurabān
<i>As-offering</i>	<i>the-earth</i>	<i>lord-of</i>	<i>ten-million</i>	<i>gold-mohars</i>	<i>(I-will)-sacrifice</i>
Āyā-rā	karū	ōchbāwanā	pala-pala	wārū	
<i>(His)-coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-will-give</i>	
prān					
<i>the-breath (of-my-life)</i>					
Biḷālō	rasyō	Rānē-Rāw,	Hindupat,	rasyō	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Rāṇē-Rāw,</i>	<i>Lord-of-the-Hindus,</i>	<i>cultured</i>	
Rānē-Rāw	Mhārāī	basyō	hīwarā-māy,	biḷālō	rasyō
<i>Rāṇē-Rāw</i>	<i>My</i>	<i>has taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
Rānē-Rāw					
<i>Rāṇē-Rāw</i>					

FREE TRANSLATION OF THE FOREGOING

The cultured King of Rānās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rānās

When he wishes to go to the Jag-mandir¹ palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rānās

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service The handsome and cultured King of Rānās has taken up his abode in my heart

MĒWĀRĪ OF KISHANGARH

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī

MĒRWĀRĪ

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magrā-kī bōlī*, and is classed as one of the many Bhil dialects²

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mār-wārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mēr-wārī Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary

¹ The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichōla Lake

² See Part III of this volume, pp 31 and ff

MEWĀRĪ (KHAIRĀRĪ)

The Khairār is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Minās, whose speech is a corrupt Mēwārī. The Khairār extends into all three States, and the number of speakers of the Khairārī dialect is estimated to be—

Mewar	145,000
Jaipur	59,264
Bundi	24,000
TOTAL	<u>228,264</u>

The main language of Jaipur is Jaipurī and of Bundi Hārauṭī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *ohhū* of the east, and the *hū* of the west employed to mean 'I am'. It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī will be found in Mr Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp 129 of that volume, and a grammatical sketch on p 52 and ff of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĒWĀRĪ (KHATRĀRĪ)

JAIPUR STATE

(Rev G. Macalister, M.A., 1899.)

कोई आदमी-के दो बेटा हा । वाँ-मै-सँ छोटी जँ-का बाप-नै कीयो बाप धन-मै-सँ जो
 न्हारी पाँती आवै जो म-नै दे । क आप-को धन वाँ-नै वाँट-दीयो । थोडा दना पाछे छोटी
 बेटो सब धन लेर पर-देस मैँ कठ-ग्यो अर उडे खोटे गेठे लागर आप-को सब धन उडा-दीयो ।
 क सब धन उडा दीया जद्योँ कँ देस-मैँ बडो काक पद्यो अर क कँगाळ हो-ग्यो । क गियो अर
 कँ देस-का रेवाहाकाँ-मैँ-सँ एक-कौ रे-ग्यो । अर क कँ-नै आप-का खेतो-मैँ सूर चराया खनायो ।
 जो पातखाँ सूर खावै-खा जाँ-सँ क आप-को पेट भरवा-सँ राजी हो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kai dō bēṭā hā Wā-maĩ-sũ chhōṭō ũ-kā
A-certain man-to two sons were Them-among-from (by)-the-younger his
 bāp-naī kiyo, 'bāp, dhan-maĩ-sũ jō mhārī pāṭī āw n
father-to it-was-said, 'father, wealth-among-from what my share may-come
 jō ma-naī dē' Ū āp-kō dhan wā-naī bāṭ dīvō
that me-to give' By-him his-own wealth them-to having-divided was-given
 Thōrā danā pāchhai chhōṭō bēṭō sab dhan lēr
A-few days after the-younger son all wealth having-taken
 par-dēs-maĩ ūṭh-gvō, ar udai khōṭai gēlai
a-foreign-country-into having-arisen-went, and there bad in-way
 lāgar āp-kō sab dhan udā-dīyō Ū sab dhan
having-commenced his-own all wealth was-wasted-away By-him all wealth
 udā-dīyō jadyā ũ dēs-maĩ badō kāl paryō, ar ũ lāḡāḷ
was-squandered then that country-in a-great famine fell, and he poor
 hō-gyō Ū giyo ar ũ dēs-kā raibā-hāḷā-maĩ-sũ ēk-kai
became He went and that country-of inhabitants-from among one-in-(house)-of
 rai-gvō Ar ũ ũ-naī āp-kā khētā-maĩ sūr charābā khaṇāvō
remained And by-him him-to his-own fields-into swine to-graze it-was-sent.
 Jō pāt'ryā sūr khāwai-chhā jā-sũ ũ āp-kō pet bhar'bā-sũ
What husks swine eating-were them-with he his own belly to-fill
 rajī chhō
willing was

SOUTHERN MĀRWĀRĪ

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhil dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvi. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvi. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhili. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mārwāri. For want of a better name, I call it Mārwāri-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mārwāri. These are (1) Gōdwāri immediately to the west of the Bhil *Nyār-kī bōli* mentioned on p 70, (2) Sirohī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēorāwāṭī, spoken immediately to the west of Sirohī, and (4) Mārwāri-Gujarātī. The number of speakers of each is estimated to be as follows —

Gōdwāri			147,000
Sirohī—			
Sirohi	162,300		
Marwar	10,000		
	<hr/>		172,300
Dēorāwāṭī			86,000
Mārwāri-Gujarātī—			
Marwar	30,270		
Palanpur	35,000		
	<hr/>		65,270
	TOTAL		<hr/> <hr/> 477,570

GÖDWĀRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyār-lī bōlī*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyār-lī bōlī* in the eastern part of *parganas* Sojat, Bahi, and Desuri, the Mārwarī is called Gōdwārī (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarātī (Bhil) and some Mālvi forms.

In this dialect the letter ए ē is fully pronounced, and not like *ai*. I therefore transliterate it ē. The letter च *ch* usually becomes *s* as in *sarāwō* for *charāwō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*, *hārō* for *sārō*, all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarātī *hī*, two, *dikrō* (Gujarātī *dikrō*), a son, *tī* (Gujarātī *thī*), from, *hatō*, he was, *larī-nē* (Gujarātī *larī-nē*), having done. The use of *thō* (fem *thī*) for 'was' is borrowed from Mālvi. I may add that the future is as in Standard Mārwarī. Thus, *jāñī*, I will go; *kēñī*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō dikrō kiyō*, the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (GÖDWĀRĪ)

JODHPUR STATE

एक जणा-रे वे डीकरा हता । वणां-में-ती लोरो डीकरो आप रा वाप-ने कियो भावा-जी मारी पांती-रो माल आवे जको मने वँटवार करेने दो । जरे वणे आप-री घर-वकरी वणां-ने वँटने दे-दी । थोरा दारां केरे लोरकियो डीकरो वण री पांती आई जको मेकी करेने परदेस गो ने वठे वण-री पँजी थी सो अफण्डा-में गमाय दीदी । हारी खुटियां केरे वण देस-में मोटो काळ पडियो । तरे वो भूक-तिर भुगतवा लागो । अठा केरे वण देस-रा एक रेवासी पाये रियो । ने उण वण-ने भडूरां-ने सरावा-ने खेत-में मेलियो । तो वण भडूरां-रे सारवा-रो खाकळो हतो ताण-ती आप रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखो-ही कणै दीदो नी ॥

[No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀI WĀPI (GŌDWARĪ).

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION

Ek janū-nē hē dik'rī hatī Wanī-mē-tī lōrō dik'rō
A-certain man-to two sons were Them-from-among the-younger son
 āp-rī bāp-nē kīō, 'bhībā-jī, mīrī pītī-rō māl āwē jakō
his-own father-to said, 'father, my share-of property may come that
 mā-nē wāt'wār karē-nē dyō.' Jarē wanē āp rī ghar-wak'rī wanā-nē
me to decision having-made give' Then by-him his-own living-etc them-to
 wītē nē dē-dī Thōrī dārā kārē lōr'kīō dik'rō wan-rī pātī
having-divided was given A-few days after the-younger son his share
 āī jakō bhīlī karē-nē par-dēs gō, nē wathē wan-rī
carried that together having-made foreign-country went, and there his
 pūjī thī sō aphaṇḍū-mē gamāy dīdī Hārī khutīā
property was that riotous living-in having-visited was-given All on-being-lost
 kārē wan dē-nē mōtō kāl pariyō Tarē wō bhūk-tī
after that country-in a-mighty famine fell. Then he hunger-and-thirst
 bhugāt'wī lāgō Athā kārē wan dēs-rī ek rēwāsī pāyē
to feel began Here after that country-of one inhabitant near
 rōyō Nē un wan-nē bhar'dūrā-nē sarāwā-nē khēt-mē mēlyō
he-remained And by him him to sowing-to feeding-for field in it-was sent
 Tō wan bhūdū-ī-rē sār'wī-rō khāk'lo hatō tan-tī āp rō pēt
Then by him sowing-of feeding-of husks was that-with his-own belly
 bhar'wā rō matō kīdō Pan wan-nē khākhō-hī kanē-ī dīdō
filling-of intention was-made But him-to husks-even by any one was-given
 nī
 not

SIRŌHĪ.

The Sirŏhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Ābū lōh*, speak a form of Sirŏhī, which is called Rāthī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirŏhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirŏhī is spoken. It is called Sāēth-ki Bōli, and will also be considered separately.

The estimated number of speakers of Sirŏhī (including Rāthī and Sāēth-ki Bōli) is as follows —

Sirohi—			
Sirŏhī		161,300	
Rāthī	.	2,000	
Sāēth ki Bōli	.	6,000	
		<hr/>	169,300
Marwar	.		10,000
			<hr/>
			179,300
			<hr/>

In the Sirŏhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mārwarī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mārwarī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *ā*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens, but the following peculiarities of Sirŏhī, looked at from a Mārwarī point of view, may be noticed.

The letter *v* is often dropped when initial, as in *van* or *an*, him, and it is equally often added at the beginning of a word as in *vou* for (*h*)*uō*, became.

Ch, *chh*, *ś*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāvō* for *charāvō*, to graze (cattle), *sandan-pur* for *chandan-pur*, *sēr* for *śahr* (شهر), a city, *duṣat*, for *dushta*, wicked, but un-compounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple, *gar* and *ghar*, a house, *ganā* and *ghanā*, many, *jād*, and *jhād*, jungle.

Unlike Mārwarī, the cerebral *ṇ* *na* is pronounced as if it were dental.

ṣ *śa* and *ś* *sa* are both pronounced as *ś* *sa*. When *ś* *sa* is initial it is pronounced as *ś* *ha*, and is so written in the specimens. Thus, *hārũ*, all, *hūr*, swine. When it is final, it is not pronounced at all. Thus, *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da*(*ś*).

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem *rī*, neuter *rũ*, (plural *rā*) A good example of the neuter is *māhādēv-ũ dērũ dēkhīũ*, a temple of Mahādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self

The past tense of the verb substantive is *tō*, was, thus —

	<i>Singular</i>							<i>Plural</i>
Masc	<i>tō</i>	.	.	.	.	.	.	<i>tā</i>
Fem	<i>tī</i>	.	.	.	.	.	.	<i>tī</i>
Neut	<i>tū</i>	.	.	.	.	.	.	<i>tū</i>

The form *tō* is probably a contraction of *atō* for the Gujarātī *katō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēli dialect of Western Hindi, and in Northern Gujarātī

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwarī Grammar (*vide* p 30).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirōhi

[No 9]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (SIRŌHĪ)

SIRŌHI STATE.

कोई मिनक-रे वे दिकरा ता । वण-माय-ती नॉनकी दिकरे भावा ने कियुँ के ओ भावा-जी आपणे अण धन-माय-ती जो मारे पाँती आवे जितरुँ म-ने दिओ । जरिँ वणे पोता-रो धन वाँटीने दे दीदी । गणा दाडा नी बुया जरिँ नॉनको, दिकरो हारुँई धन मेळो करीने अलगो देसा वर गो । जरिँ वटे लुचाई-में दाडा गमायने पोता-रो धन गमाओ । तरिँ पसे वण देस-में मोटो काळ पडिओ । जरिँ वो कगीर बुओ । जरिँ वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे पागती रेवा-लागो । जरिँ वणे वण आदमी-ने पोता-रा खेतर-म ह्वर सरावा ह्वारु मेलिओ । जरिँ वो खाखलुँ ह्वर खार्ता-ताँ वण-माय-ती वण-री पेट भरवा री मरजी वुई । पण कोई मिनक वण-ने काँई नो देता-ता ॥

[No 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ

MĀRWĀRĪ (SIRŌHĪ)

SIRŌHI STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik'rā tā Wan-māv-ti nān'kē
A-certain man-to two sons were Them-among-from by-the-younger
 dik'rē bhābā-nē hyū kē, 'O bhābā-jī, āp'nē an
by-the-son father-to it-was-said that, 'O father, in-your-own that
 dhan-māy-ti jō mārē pātī āwē pī'rū ma-nē diō '
property-among-from what to me share may-come so-much me-to give '
 Jarī wanē pōtā-rō dhan wātī-nē dē-dīdō Ganā dādā nī
Then by-him his-own property divided-having was-given Many days not
 wuā jarī nān'kō dik'rō hārū-i dhan bhēlo karī-nē
became when the-younger son all-even property together made-having
 al'gō dēsāwar gō Jarī waṭe luchāi-mē dādā gamāy-nē
distant (to)-country went Then there notous-living-in days passed-having
 pōtā-rō dhan gamāo Tarī pasē wan dē(s)-mē mōtō
his-own property was-wasted Then afterwards that country-in a-great
 kāl padīō Jarī wō kangīr wuō Jarī wō jāy-nē wan dē(s)-rā
famine fell Then he poor became Then he gone-having that country of
 rēwāsīā-māv-ti ēk-rē pāg'ti rēwā lāgō Jarī wanē wan
inhabitants-among-from one-in-of near to-live began Then by-him that
 ād'mi-nē pōtā-rā khētar-mē hūr sārāwā hārū mēhō Jarī wō
man to his-own field-in swine grazing for it-was sent Then those
 khākh'lū hūr khātā-tā wan-māy-ti wan-rī pēt bhar'wā-rī mar'jī
husk swine eating-were that-from-among him-of belly filling-of wish
 wuī, pan kōi minak wan-nē kāī nī dētā-tā
became, but any man him-to anything not giving-was

[No 10]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ)

SIROHI STATE

SPECIMEN II.

एक सन्ध्यापूर नाम सेरुतुं । वण-में एक धनवाळो हाउकार तो । वणे-री बु हाई ती । वण बु-ने होनार केवा लागो के थे दुरमोती पेरिआं नीं जको दुरमोती मंगावेने पेर । होनार तो अतरुं के-ने परो-गो । जरिं पसे हाउकार गरे आयो । जरिं हाउकार-रे वुण कीउं के म ने दुरमोती पेरारो । जरिं वणे हाउकारे कीउं के मुं परदेस-में लेवा जाउं-हूँ ने लावेने पेरारूं । तरिं वो हाउकार अतरुं के-ने देसावर गो । जातां जातां अलगो दरिआ कनारे गो । जायने वणे दरिआ ऊपर तीन धरणां कीदां । तरिं वण-ने सोइणुं आयुं के अठेदुरमोती नीं हे । जरिं वो छटेने वीर-वुओ ने पासो आवतो तो । जतरे सारग में एक महादेव-हूँ देहूँ देखिउं । जरिं वो हाउकार वण देरा-में जायने वेटी । जतरा-में माहादेवजी-रो पूजारी एक बामण आयो ने वणे बामणे पूसियुं के थुं कुण [हे । जरिं वो केवा लागो के मुं हाउकार हूँ । तरिं वण बामणे कीयुं के थुं क्युं आयो । जरिं वो हाउकार बोलिओ के दुरमोती लेवा हाऊ आयो-हूँ । तरिं बामणे कीउं के थुं माहादेवजी ऊपर धरणुं दे । जको थ-ने माहादेवजी दुरमोती देखे । जरिं वणे हाउकारे माहादेवजी ऊपर धरणां दीदां । तरिं माहादेवजी रात रा बामण-रे सोइणे जायने कीउं के ए बामण थुं अण अंदारा वेरा में उत्तरेने दुरमोती लावेने अण-ने दे । जरिं वो बामण अंदारा वेरा-में उत्तरेने दुरमोती लावेने हाउकार-ने दीदां । जरिं वो हाउकार दुरमोती ले ने गरे आवतां तकां सारग-में एक ठग मिक्किओ । जरिं हाउकारे ठग ने देखीने मन में विचारियुं के मोती ठग अरां-लेई । जरिं हाउकारे पोता-री हातक फाडिने दुरमोती परां-गालिआं । पसे वो हाउकार ठगा-रे गरे गो । जरिं बाटी-बीजी खायने रात रा हततो । जतरे ठग-री वेटी आई । जरिं हाउकारे पूसिउं के थुं कुण हे । जरिं वा ठग-री वेटी कवा लागी के मुं थ ने ठगवा आई-हूँ । जरिं हाउकारे कीउं के भलाई ठग । पण मारुं एक वण हाब्वक । जरिं कीउं के का के-हे । जरिं वणे कीउं के थुं पाप करे जण-में पाप-रा भागीदार गर-रां कोई बेहे के नीं । जरिं वा नीसे आवेने गरवाळां ने पूसिउं के मुं पाप करे जण-में थे पाप रा भागीदार हो के नीं । तरिं गरवाळां बोलिआं के मे था-रा पाप-रा भागीदार नीं हां । जरिं वा ठग-री वेटी पासो हाउकार पागती जायने बोली के हे हाउकार मुं थ ने ठगुं नीं । ने थुं म-ने था-रे साते ले-ने जा । तरिं हाउकार ने ठग-री वेटी बेई जणां रात रा छंटे साते वे-ने हाउकार-रे गरे मिआं ने वे जो दुरमोती लाभां थां जको हाउकार-री बु-ने पेरारिआं । ने पसे मजा करवा लागीं ॥

[No 10]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (SIRŌHĪ)

SIRŌHI STATE

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Ēk Sandan-pūr nām sēr tū Wan-mē ēk dhan-wālō hāukār
 One Chandanpūr by-name city there-was That-in one rich merchant
 tō Wanē-rī wu hāi tī Waṇ wu-nē hōnār kēwā lāgō
 was His wife beautiful was That wife-to one-goldsmith to-say began
 kē, 'thē dur'mōtī pērā¹ nī, jakō dur'mōtī māgāwē-nē
 that, 'by-you royal-pearl is-worn¹ not, therefore royal-pearl procured-having
 pēr' Hōnār tō at'rū kē-nē parō-gō Jarī pasē
 wear' The-goldsmith on-his-part so-much said-having went-away Then after
 hāukār garē āyō Jarī hāukār-rē wu-ē kīū kē,
 the-merchant to-home came Then the-merchant-of by-wife it-was-said that,
 'ma-nē dur'mōtī pērāwō' Jarī wanē hāukārē kīū -kē,
 'me-to royal-pearl put-on' Then by-that by-merchant it-was-said that,
 'mū par-dēs-mē lēwā jāū-hū, nē lāwē-nē pērāwū'
 'I foreign-country-in to-bring going-am, and brought-having will-put-on(-you)'
 Tarī wō hāukār at'rū kē-nē dēsāwar gō Jātā
 Then that merchant so-much said-having to-a-foreign-country went In-going
 jātā al'gō dariā kanārē gō Jāy-nē wanē dariā ūpar
 in-going a-distant sea on-shore he-went Gone-having that sea upon
 tīn dhar'ṇā kīdā Tarī wan-nē sōṇū āyū kē athē dur'mōtī
 three fastings were-made Then him-to dream came that here royal-pearl
 nī hē Jarī wō utē-nē vīr-wuō, nē pāsō āw'tō-tō; jat'rē
 not is Then he arisen-having set-out, and back coming was, meanwhile
 mārāg-mē Māhādēv-rū dērū dēkhiū Jarī wō hāukār wan dērā-
 on-the-road Mahādēv-of temple was-seen Then that merchant that temple-
 mē jāy-nē bēṭō Jat'rā-mē Māhādēv-jī-rō pūjārī ēk bāṃmaṇ
 in gone-having sat In-the-meantime Mahādēv-of priest one Brāhman
 āyō, nē wanē bām'nē pūsiyū kē, 'thū kun hē?' Jarī
 came. and by-that by-Brāhman it-was-asked that, 'thou who art?' Then
 wō lēwā lāgō kē, 'mū hāukār hū' 'Tarī waṇ bām'ṇē
 he to-tell began that, 'I a-merchant am' 'Then that by-Brāhman

¹ Note that *dur mōtī* being of extreme value, always agrees with participles, etc., in the neuter plural

kīyū kē, 'thū kyū āyō? ' Jarī wō hāukār
it-was-said that, 'thou why hast-come? ' Then the merchant
 bōlō kē, 'dur*mōti lēwā hārū āyō-hū.' Tarī bām'nē
spoke that, 'royal-pearl to-bring for come-I-am' Then by-the-Brāhmaṇ
 kiū kē, 'thū Māhādēv-jī ūpar dhar'pā dē, jakō
it-was-said that, 'thou Mahādēv upon fasting give, then
 tha-nē Māhādēv-jī dur*mōti dēi ' Jarī wanē hāukārē
thee-to Mahādēv a-royal-pearl will-give.' Then by-that {by-merchant
 Māhādēv-jī ūpar dhar'pā didā Tarī Māhādēv-jī rāt-rā
Mahādēv on fastings were-given Then (by)-Mahādēv night-at
 bāman-rē sōinē jāy-nē kiū kē, 'ō bāman,
the-Brāhmaṇ-to in-dream gone-having { it-was-said that, 'O Brāhmaṇ,
 thū an ādārā vērā-mē ut'rē-nē dur*mōti lāwē nē
thou this dark well-in descended-having royal-pearl brought-having
 an-nē dē ' Jarī wō bāmaṇ ādārā vērā-mē ut'rē-nē
this-to give' Then that Brāhmaṇ the-dark well-in descended-having
 dur*mōti lāwē-nē hāukār-nē didā Jarī wō
royal-pearl brought-having the-merchant-to was-given Then the
 hāukār dur*mōti lē-nē garē āw'tā takā
merchant the-royal-pearl taken-having to-house in-coming then
 mārag-mē ēk thag mīlō Jarī hāukārē ṭhag-nē
the-way-on one robber was-met Then by-the-merchant robber-to
 dēkhī-nē man-mē vichāryū kē, 'mōti ṭhag arā-
seen-having mind-in it-was-thought that, 'the-pearl the-robber will-take-
 lēi ' Jarī hāukārē pōtā-rī hāta phādē-nē
for-himself' Then by-the-merchant his-own thigh torn-open-having
 dur*mōti parā-gālā. Pasē wō hāukār ṭhagā-rē garē
the-pearl was-kept Afterwards the merchant robber-in-of in-house
 gō Jarī bāṭibijī khāy-nē rāt-rā hūtō Jat'rē ṭhag-rī
went Then bread-etc eaten-having night-at slept Then robber-of
 bēti āi Jarī hāukārē pūsiū kē, 'thū kuṇ
daughter came Then by-the-merchant it-was-asked that, 'thou who
 hē?' Jarī wā ṭhag-rī bēṭi kēwā lāgi kē, 'mū
art?' Then that robber-of daughter to-say began that, 'I
 tha-nē ṭhag'wā āi-hū ' Jarī hāukārē kiū kē,
thee to to rob come-am' Then by-the-merchant it-was-said that,
 'bhalāi, thag, paṇ mārū ēk vēn hāmbaḷ.' Jarī kiū
'very-well, rob, but my one word hear' Then it-was-said
 kē, 'kā kē hē?' Jarī wanē kiū kē, 'thū
that, 'what art-thou-saying?' Then by-him it-was-said that, 'thou
 pāp karē jan-mē pāp-rā bhāgīdār gar-rā kōi
sin art-doing that-in sin-of partner (members)-of-the-house any one

wēhē kē nī'' Jarī wā nīśē āwē-nē gar-wā|ñ-n
will-be or not'' Then by-her below come-having members-of the-house-to
 pūsiñ kē, 'mū pāp karū jan-mē thē pāp-rā bbāgīdār
it-was-asked that, 'I sin do that-in you sin of partners
 hō kē nī' Tarī gar-wā|ñ bōhā kē, 'mē
are or not' Then the-members-of-the-house spoke that, 'we
 thā-rā pāp-rā bhāgīdār nī hā' Jarī wā thag-rī bēti
thee-of sin-of sharers not are' Then that robber-of daughter
 pāsī hāukār pāg'ti jāy-nē bōli kē, 'hē hāukār, mū
again the-merchant near gone-having spoke that, 'O merchant, I
 thā-nē thagū nī, nē thū mā-nē thā-rē sātō lē-nī
thee-to will-rob not, and thou me-to thee-of with taken-having
 jā' Jarī hāukār nē thag-rī bēti bēi janā
go' Then the-merchant and the-robber's daughter both persons
 rāt-rā ūtē-mātē bē-nē hāukār-rē garē gñ nē wō
night-at camel-upon sitting the-merchant-in-of in-house went and they
 jō dur'mōti lāñ-thā jakō hāukār-rī wu-nē pērāwā,
what royal-pearl brought-had that the-merchant-of wife-to was-put-on,
 nē pasē majā kar'wā lāgā
and then merriment to-do they-began

FREE TRANSLATION OF THE FOREGOING

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,¹ and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhman priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhman, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhman in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhman did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a *Thag*.² As soon as he saw him he thought to himself that the *Thag* would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the *Thag's* house, and, after he had eaten some food, lay down at night time to sleep. The *Thag's* daughter came into his room

¹ A *dur mōti*, which I translate by 'royal pearl', is described as a name of the rarest kind of pearl.

² *Dharmō* in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

³ A *Thag* combines robbery with murder.

‘Who are you?’ said the merchant ‘I am come to rob and murder you,’ said she. ‘All right,’ said the merchant, ‘rob away But first hear one word which I have to say to you’ ‘What is that?’ replied she ‘Tell me,’ said he, ‘if the other people of the house will take their fair share of the guilt of the sin you are going to commit’ So she went downstairs and asked the people of the house if they would share the guilt ‘We won’t be sharers in the guilt,’ said they Then the *Thag’s* daughter came up again to the merchant, and said, ‘merchant, I’m not going to rob and murder you Leave the place, but take me with you.’ So the merchant and the *Thag’s* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after

ABU LŌK-KĪ BŌLĪ OR RĀTHĪ.

The inhabitants of the villages on Mount Abu¹ consist mainly of a mixed race peculiar to the locality, who style themselves *Lōk*, i.e., the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vṛṣhabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāthī, i.e., half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwarī (*h*)ō, and the Sirōhī-Gujarātī *fō* are used to mean 'was'.

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *poṣchāyat* of the *Lōk*, without bloodshed, a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amalpānī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *dand* for *dānd*, punishment, and *ganō* for *gunō*, crime. The word *icarō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rū* (neuter), of this, is used to mean 'of this kind'. Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhil words in the short specimen. Such are *khōl'rū*, a hut; *dālū*, a branch, *puṭhē*, behind.

There are several cases of disaspiration. Such are *jag'rō*, a quarrel, and *gor*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Har'hō* is for *sarīl'hō*, like.

[No II]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (SIRŌHĪ-RĀTHĪ)

SIROHI STATE

एक भाई सोरी-पेटो गर-मे वीरोत गाली-ई। भावी गर-मे गाली-हि। जण-रे माते डुण्ड-मुण्ड राज-ती कीदो। तरे जगरो भांगिओ। हवा हो रुपिया दीदा। आगे ए-रुँ तुं सात पाँसरो अमोल डुण्डे-रे वास्ते तोलिओ। वीरोते-रे माते सात वर्रां कजीओ कीदो। खोलरा पाडिआ। न्यात-मे ओ घणी जोले नही। डाकुं-कवाडुं कनिआवारे लीदुं-ओरुं। तरी ओहो पीया हरको माटो उणे-रे गर-मे राखिओ कीद नौ। उए-रे गर-मे खोलरा पाडिने उण-रो गनी घापिओ। जण-रे माते पुठेवारुं खणवारो मझिओ नौ। ओठे आगे ए-रुँ तुं के राजा-रुँ डुण्ड-मुण्ड नौ तुं। खून हौमलिओ तो वे वारो डुण्ड पडे जगरो सोटवतो तो के ओजमतो-तो॥

¹ The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and ff., for further particulars.

[No II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀTHĪ) DIALECT

SIROHI STATE.

TRANSLITERATION AND TRANSLATION

Ēk bhāi sōrī-pētō gar-mē bīrōt gālī-ī, bhābī
One brother thieving (s e, privately) house-in a-woman kept-had, brother's-wife
 gar-mē gālī-hē Jan-rē mātē dund-mund rāj-tī kidō Tarē jag*rō
house-in kept-is Him-of on-head punishment king-from was-inflicted Then the-dispute
 bhāgiō Hawā-hō rupiā didā Āgē ē-rū
was-settled One-hundred-and-twenty-five rupees were-given Formerly such (the-custom)
 tū, sāt pāsēri amōl dundē-rē wāstē tōhō Bīrōtē-rē
was, (that)-seven five-seers opium punishment-of for was-weighed The-woman-of
 mātē sāt warā kajīō kidō Khōl'rā pādīā. Nyāt-mē ō
on-head seven years quarrel was-made The-huts were-destroyed Caste-in this
 dhanī jōjē nahī Dāḷū-kabādū kajīā-wārē
man was-required not Branch-door-leaves (of-the-house) by-the-quarrellers
 lidū-ōrū Tarī āhō piyā har*kō bhātō unē-rē gar-mē rākhiō
were-taken-away-for-themselves Then one pice like a-stone him-of house-in was-kept
 kōi nī Ūē-rē gar-mē khōl'rā pādē-nē un-rō ganō thāpiō
anything not Him-of home-in huts destroyed-having him-of crime was-established.
 Jan-rē mātē puṭhē-wārū khan*wāwārō malīō nī Ōthē āgē
Him-of on-head follower helper was-got not There in former-times
 ē-rū tū kē rājā-rū dund-mund nī tū Khūn hābh'liō
such(-custom) was that the-king-of punishment not (there-)was Crime (of-)was-heard
 tō bē wārō dund padē, jag*rō sōtaw*tō-tō kē ōjam*tō-tō
then two-time punishment falls, quarrel being ended-was or being-extinguished-was

FREE TRANSLATION OF THE FOREGOING

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (s e, she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste, the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice

did they leave behind His guilt was established by his hut being pulled down There was no one who would help or assist him

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all

SĀETH-KĪ BŌLĪ

Sāeth or Sāth is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwarī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chawārī* and *sawārī*, a marriage pavilion, *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (SĀETH-KĪ BŌLĪ)

SIROHI STATE

एक राजा छमेणी नगरी-रो धनी थो। वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी। वणने राजाए पुचीयु के थु कुण हे। अवणारे कीयु के सु वदाएत हु। एक भराँमण-रे आँट लखीस-रे वास्ते जाउ-चु। राजाए पुचीउ के सु आँट लखीओ। ते वदाएत कीयु के जेवा आँट लखीस तेवा वलताँ केही जाउ। वदाएताए वो आँट लखीओ के ए भराँमण-रे नवमे मेहीने एक दीकरो आवे। दीकरो जनमतो शौबरे तो बाप मर-जाए। वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे। एखु केहीने वदाएत राजा पागती-थी गरे गई ॥

पचे राजाए भराँमणीने धरम-वेन कीधी। पचे दीकरो जनमतो दीकरा-रो बाप परो-सुओ ने दीकरो मोटो हुओ। जरे राजाए दीकरा-रे शगाई कीधी। ने जान-री त्यारी कीधी ने परणवा-शारु बुआ। पसे दीकरा-रे श्राव-रे जाएने नही मारवा-रो पको बदोबस्त कर दीकराने सवरीआँ-मे बीआडीओ ने परणावीने सवरीआँ-थी उतरीने वीद वीदरणीने एक लोडारी कोठी-मे गालीने बद करीआँ के वाग दीकराने न मारे। पसे जान रवानी हुई। तरे दीकराने बोहु केवा लागी के आँपाँ वेईआँने लोडारी कोठी-मे काण वास्ते गालीआँ। दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-मे वाग मारवारो लखीओ। जण-थी मे राजाने धरम-भाई कीदो। जरे राजाए आँपाँने लोडारी कोठी मे गालीआँ। जरे दीकरीए कीउ के वाग केवो वे-हे। तरे वणे दीकरे लोडारी कोठी-मे घाँतकाँ वाग-रो चेरो काहीओ। जरे उणे चेरा-रो वाग वणे-ने दीकराने परो-मारीओ। पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भराँमण रे दीकराने सुओ देखीओ ने वाग बारे नीकलीओ। तरे राजाए मने-मे जाणीयु के वदाएता-रा आँट लखीआ वे-हे सो खरा हे ॥

[No 12]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀRĪ (SĀETH-KĪ BŌLĪ).

SIROHI STATE

TRANSLITERATION AND TRANSLATION

Ēk rājā Ujēnī nag'rī-rō dhanī thō Wō rājā rāt-rā bājār-mē
A king Ujēnī city-of lord was That king night-at bazaar-in
 gīō, nē Wadāēt āw'ti-thī Wan-nē rājāē puchīru kē, 'thū
went, and Providence coming-was Him-to by-the-king it-was-asked that, 'thou
 kun hē?' Aṇ'nārē kīyu kē, 'mu Wadāēt hu Ēk
who at?' By-the-comer it-was-said that, 'I Providence am A
 bharāman-rē āt lakh'wā-rē-wāstē jāu-chu' Rājāē puchīru
Brāhman-to lines-of-fortune writing-for going-am' By-the-king it-was-asked
 kē, 'su āt lakhjō?' Tē Wadāēt kīyu kē, 'jēwā
that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what
 āt lakhīs tēwā wal'tā kēhī jīu' Wadāētāē wō
lines I-shall-write those in-coming-back having-told I-go' By-Providence that
 āt likhīō kē, 'ē Bharāman-rē naw'mē mēhīnē ēk dik'rō
line was-written that, 'this Brāhman-to in-ninth in-month a son
 āvē Dik'rō janam'tō sāb'rē, tō bāp mar-jāē Wō
may-come The-son being-born he-may-hear, then the-father may-die That
 dik'rō paran'wā-rē-wāstē jāē, tō chaw'īā-mē wāg mārē'
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill'
 Ēwu kēhīnē Wadāēt rājā pāg'ti-thī garē gai
This having-said Providence the-king near-from in-home went
 Pachē rājāē bharāmanī-nē dharam-bēn kidhī
Afterwards by-the-king as-for-the-Brāhmanī god-sister she-was-made
 Pachē dik'rō janam'tā dik'rā-rō bāp parō-muō, nē dik'rō
Afterwards the-son on-being-born the-son-of the-father died, and the-son
 mōtō huō Jarē rājāē dik'rā-rē sagāī kidhī, nē
big became Then by-the-king the-son-to betrothal was made, and
 jān-rī tyārī kidhī, nē paran'wā-sārū
the-marriage-procession-of preparation was-made, and marrying-for
 wuā Pasē dik'rā-rē sāv-rē jāōnē,
they-became(-ready) Afterwards the-son-of father-in-law-to having-gone,
 nahī mār'wā-rō pakō bandōbast kar, dik'rā-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son

saw³riñ-mō biādīō, nē par³nāvinē
the-marriage-pavilion-in he-was-caused-to-sit, and having-caused-to-marry
 saw³riñ-thī ut³rinē vid vīdar³nī-nē
the-marriage-pavilion-from having-caused-to-descend as-for-the-bridegroom (and-)bride
 ēk lōdārī kōthī-mē gālīnē band kariñ, kē wāg
an iron grain-bin-in having-placed shut-up they-were-made, that a-tiger
 dik³rā-nē na mārē Pasē jñān rawñānī hui
the-son not may-kill Afterwards the-marriage-procession started became
 Tarē dik³rā-nē wōhu kōwā lāgī kē, 'āpñ bēñ-nē lōdārī kōthī-mē
Then to the-son the-bride to-say began that, '(as-)for-us two iron bin-in
 kān-wāstē gālīñ ? ' Dik³rō kīyu kē, 'ēwō Wadātāē-rō ãt
what-for are-we-put ? ' By-the-son it was-said that, 'this Providence-of line-of-fate
 lakhīō kē manē saw³riñ-mē wāg mār-wārō lakhīō
was-written that me marriage-pavilion in a-tiger killer was-written
 Jan-thī mē rājā-nē dharām-bhāi kīdō Jarē rājāē āpñ-nē
That-from I to-the-king god-brother was-made Then by-the-king as-for-us-two
 lōdārī kōthī-mē gālīñ ' Jarē dik³rīē kīu kē, 'wāg
iron bin-in were-placed ' Then by-the-king it-was-said that, 'a-tiger
 kēwō wē-hē ? ' Tarō wanē dik³rō lōdārī kōthī-mē bētñ-takñ
what-so-it becoming-is ? ' Then by-that by-son the-iron bin-in while-sitting
 wāg-rō chērō kādīō Jarē unē chērā-rō wāg
a tiger-of picture was-drawn Then by-that picture-of (by-)tiger
 wanē-nē dik³rā-nē parō-mārīō Pasē jarē āvinē rājāē
as-for-that as-for-son he-was killed Afterwards when having-come by-the-king
 lōdārī kōthī ugādī, tō bharāman-rō dik³rā-nē muō dēkhīō,
the-iron bin was-opened, then the-Brahman-of as-for son dead he was-seen,
 nē wāg bārē nīk³līō Tarē rājāē manē-mē jñānyu
and the-tiger outside came-out Then by-the-king mind-in it-was-known
 kē, 'Wadātā rā ãt lakhīā wē-hē,' sō kharā hē
that, 'Providence-of lines written becoming-are,' those true are

FREE TRANSLATION OF THE FOREGOING

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate¹. The king asked him who he was, and he answered, 'I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhman'. The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhman's forehead,—'Nine months hence let a son be born to this Brāhman, and as

¹Wadāt is a corruption of Vidhāt the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called āṭ. According to the usual belief he writes them on a child's forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full grown man.

soon as the father hears of the birth of a son let the father die Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhman's wife his god-sister. In process of time a son was born and the father died as it was written By and bye, the son grew up and the king got him betrothed Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger As soon as he had finished, the picture came to life and slew him Some time afterwards the king had the bin opened, and there he found the Brāhman's son lying dead, and a great tiger leaped out of the bin and disappeared

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen

DEORĀWĀTĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēorāwāṭī, and reported to be spoken by 80,000 people. This dialect is even more mixed with Gujarātī than Sirōhī. We even find the Gujarātī interrogative pronoun *kū*, what? appearing under the form of *hū*. The Gujarātī *chhū*, and the Mārwāṭī *hū*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwāṭī *rō*, and never the Gujarātī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech

MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwārī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindōstānī and Māwārī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *in*, *jin*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Mārwārī-Gujarātī is —

Marwar	30,270
Palanpur	35,000
	<hr/>
Total	65,270

[No 13.]

INDO-ARYAN FAMILY

CENTRAL GROUP

RĀJASTHĀNĪ

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ)

STAIL PALANPUR

एक सेठ-रा कने ईण-रा चार सुलाजिम दीवाळी-रा दाहाडे बच्चीस लेणे कुं आवे । सेठ-जी ने ईण-रा आगे टेबल-पर एक गीता जी घर-दीनी ओर उर्णा-री बाजू-में पाँच पाँच रुपियाँ-री चार टगली-ओ कीनी । फेर सेठ जी-ए एक नोकर-कुं पुँसिया के थाँ-रे ओ गीता-जी चाहीजे-हे के पाँच रुपिया चाहीजे-हे । साहेब हूँ पढी सकूँ नहीं । जीण सूँ मोरे-तो पाँच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे कुं पुँसिया के थाँ-रे काँई पसद हे । ओ गीता-जी के पाँच रुपिया । साहेब मे पढिया-तो हूँ । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूँ रुपिया लेता-हूँ । तीसरे-ने भी रुपिया लीना । चौथा सकस जो चवद बरस-री उमर-री थो । जीण-सूँ सेठ-जी-ने पुँसिया के थाँ-रे भी रुपिया चाहीजे-हे । लडके ने जबाब दिया के साहेब मोरे-तो गीता-जी चाहीजे-हे । मे अपनी बुडी मा के आगे पढ़ूंगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण माँहि-सूँ एक सोना मोहर निकळ आई । वे देख-कर तीनुँ सकस सरम-सूँ नीचे भाऊणे लगे ॥

[No 13]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI

MAIWALI (MIXED WITH GEMAI VTI)

STATE PALANPUR

TRANSLITERATION AND TRANSLATION

Ek sūth-rī kanē in-rī chār mulājum diwālī-rā dāhādō bakshīs
A merchant of near him of four servants Ducālī-of on-day present
 ānē-kū ānē Sūth-jī-nē in-rā āgō tchal-par ek gītā-jī
tell me for came The merchant-by them-of in-front table-on a Gītā
 abar ānī, or anī-rī bījū-mē pīch pīch rupivā-rī chār dhag'li-ō
is placed, at a it-of side-in five five rupees of four heaps-also
 kani Phēr sūth-jī ē ek nokar-kū pūsvā kē, 'thū-ic
were made Then by the merchant a servant-to it-was asked that, 'you-to
 a gītā-jī chāhijē-hē kē pīch rupivā chāhijē-hē?' 'Sāhēb, hū padhī
this Gītā necessary is or five rupees necessary-are?' 'Sir, I to-read
 ākū nahī Jīn sū mōrē-tō pīoh rupivā lēnā hē'
is able no! This-from to-me indeed five rupees to be-taken are'
 Itā sūth-jī nē dusrē kū pūsvā kē, 'thū-rē kū
Afterwards the-merchant-by the-second-to it-was asked that, 'you-to what
 pāsānā hē, ō gītā-jī kē pīch rupivā?' 'Sāhēb, mē padhīyā-tō
pleasing is, this Gītā or five rupees?' 'Sir, I educated indeed
 hū, mōrē mōrē-tō rupivā-rī garaj hē Jīn-sū rupivā
am, but to me indeed rupees-of concern is This-from rupees
 lēti-hū' Tisrē nē bhī rupivā lēnā Chōthā sakas jō
taking-I-am The third-by also rupees were-taken The-fourth person who
 chawād baris-rī umar-rō thō, jīn-sū sūth-jī-nē pūsvā kē,
fourteen years of age of was, him from the merchant-by it-was asked that,
 'thū-rē bhī rupivā chāhijē-hē?' Lad'kū nō jabāb divā kē,
'you to also rupees necessary-are?' The-boy by answer was given that,
 'Sāhēb, mōrē tō gītā-jī chāhijē-hē Mē ap'nī budhī mā-kō
'Sir, to me indeed the-Gītā necessary-is I my-own old mother-of
 āgē padhūgī' Ic kahē kar us-nō gītā-jī upād-līnī In-māhē-sū
in-front will read' This said-having him-by the-Gītā was-listed It is from
 ēl sōnā mōhar mka) āū Wē dēkh-kar tīnī sakas
a gold coin having-issued came That seen-having the-three persons
 saram-sū nīchē bhīl'nō lagē
shame-from downwards to look began

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwālī festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gītā¹ and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gītā or five rupees. 'Sir,' replied he, 'I don't know how to read. Hence, for my part, it's five rupees that I must take.' Then the merchant asked the second what his choice was,—the Gītā or five rupees. 'Sir,' said he, 'it is true that I can read, but, for my part, rupees are what I want. Therefore I am taking them.' So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, 'I suppose you too are going to choose the rupees.' But the boy replied, 'Sir, for my part, I want the Gītā, and I'll read it to my old mother.' So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

¹ One of the Hindū Scriptures. It is accounted very holy

WESTERN MĀRWĀRĪ

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thal* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thal* of Bikaner will be dealt with later on. The dialect of the rest of the *Thal* may be styled 'Western Mārwarī'

Immediately to the west of Mārwarī, the language is Sindhī, and hence Western Mārwarī is Mārwarī more or less mixed with that language. Everywhere it is clearly Mārwarī in the main, the Sindhī element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mārwarī under two heads —Thālī proper and the mixed dialects

Thālī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēlī dialect of Sindhī, and in the south centre of that State there are a few speakers of Dhat'kī, one of the mixed dialects. The dividing line between Tharēlī Sindhī and Thālī runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mārwarī —

Thālī proper —		
Marwar	380,900	
Jaisalmer	100,000	
	<hr/>	480,900
Mixed dialects		204,749
		<hr/>
	TOTAL	685,649
		<hr/>

The mixed dialects will be dealt with subsequently. The principal is the Dhat'kī of Thar and Parkar and Jaisalmer.

Thālī proper is in the main good Mārwarī, it has a slight admixture of Sindhī, and also of the Gujarātī spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The Thālī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tina*, not *tīn*, three, *satta*, seven, *attha*, eight, *gāya*, cow, but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose, *hath*, not *hāth*, a hand, *ākh*, not *ākh*, an eye. The pleonastic termination *dō* or *rō* occurs both in Eastern and in Western Rājasthānī, but it is especially common in Thālī and Sindhī. Thus *chhōtō-rō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hih* or *hukirō*. The words *mā-jō*, my, *tū-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two, *dikrō*, a son, and in the future formed with *ś* as in *jāīś* (pronounced *jāish*), I will go.

In the **declension of nouns**, we may note that nouns, etc., of the form *ghōiō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ā̃* as usual. Thus, from *hukko*, a *hukla*, we have a genitive *huklē-rō*, *bhalō mānas*, a good man, *bhalē mānas-rō*, of a good man, *bhalā mānas*, good men; *bhalā mānasā̃-rō*, of good men, *thā-rē bāp-rē ghar-mē*, in your father's house, *mā-jē kākē-rē dīkrē-rō biyā*, the marriage of the son of my uncle.

The postposition of the accusative dative is *nā*. In other respects the declension of nouns does not differ from that in Standard Mārwarī.

Pronouns.—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhi termination *jō*, of the genitive, instead of the Mārwarī *ō*. Thus *mā-jō*, my, *tā-jō*, thy, but *mhā rō*, our, *thā-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine, *tayālō*, or *teālō*, thine. 'I' is *hū*, obl sg *mā*, ag sg *mē*, nom pl *mhē*, obl and ag pl *mhā*. 'Thou' is *tū* or *tū̃*, obl sg *tā*, ag sg *tē*, nom pl *thē*, obl and ag pl *thā*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows —

Singular		Plural	
Nom	Ag and Obl	Nom	Ag and Obl
<i>ē</i> , this	<i>iyē</i>	<i>ē</i>	<i>iyā</i>
<i>ō</i> , that, he	<i>uwē</i>	<i>ō</i>	<i>uwā</i>

Jikō, he, who, etc., as usual, *kūn*, who? *kē rō*, of whom? *kī*, what? *kī̃*, anything; *kyā*, why?

CONJUGATION.

Auxiliary Verbs and Verbs Substantive—The present tense of the verb substantive is *āi*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *ē* or *ī*, and *ī* is the regular form used as an auxiliary.

The past is *hātō*, fem *hāti*, plural (masc) *hātā*, (fem) *hāti*. We also have *tō* instead of *hātō*.

Finite Verb—The present definite is formed by adding the auxiliary *ī* to the simple present. Thus—

Singular	Plural
1 <i>mārā-ī</i>	<i>mārā-ī</i>
2 <i>mārē-ī</i>	<i>mārō-ī</i>
3 <i>māi ē ī</i>	<i>mārē-ī</i>

The imperfect is formed with *hātō* or *tō*. Thus *mār^atō-hātō* or *māi^atō-tō*.

The Future is formed on the Gujarātī system. Thus—

Singular	Plural
1 <i>mārīś</i>	<i>mār^aśā̃</i>
2 <i>mārīś</i>	<i>mār^aśo</i>
3 <i>mār^aśē</i>	<i>mār^aśē</i>

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In south Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Mār-wāī.

There are, as usual, many contracted forms, such as *layō*, said, *rayō*, remained, *ē-ī*, is remaining, *payō*, fallen, *mō*, dead.

The termination *ai* of the conjunctive participle is often written as a separate word. Thus *uth-ai* (उठ-अ) instead of उठर *uthar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēw'tō kōy-nī*, no one used to give, *thā kō-diyō-nī*, thou gavest not.

I give two specimens of Thālī, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[No 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (THALĪ)

JAISALMER STATE.

SPECIMEN I

हेके मनख-रे वे दिकरा हंता । उवाँ-माँय-सूँ छोटीडे बाप-नाँ कयो अरे बाप माँ-जी पत्ती-रो धन होवे जिको म-नाँ दो । ताणो उवे आप-रो धन उवाँ-नाँ बेच दियो । जिके-सूँ पछे वेगो-ईज छोटीडी दिकरो आप-रो सोय धन भेकी ले परदेस उवो-ग्यो । अर उवे लुचाई-में दिन कटते आप-रो धन खोय-दियो । जाणो ओ सारी ओथी-पोथी खोय-रयो ताणो उवे देस-में भारी काळ पयो अर उवे-नाँ तगचाई होवण लगो । पछे उवे देस-रे हेके कने जाय रवण लगो । जिके उवे-नाँ सूअर चरावण-नाँ आप-रे खेताँ-में मेलियो । अर ओ सूअराँ-रे खावणे-रे छीतुराँ-सूँ आप-रो पेट भरणो चावतो-तो । अर कोय उवे-नाँ कीँ देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगो के माँजे बाप-रे किता-ईँ मजूरों-नाँ पेट भरण-सूँ बत्ती रोटियाँ मके-ईँ अर हूँ भूख मराँ-ईँ पयो । हूँ उठ-अर आप-रे बाप कने जाईश अर उवे-नाँ कईश बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ वके थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूरों-में घतो । पछे ओ उठ-अर आप-रे बाप कने गयो । पण ओ अघो-ईँज हंतो का इती-में उव-रे बाप उवे-नाँ देख-अर दया की अर दौड-अर गळबाणी घती । अर उवे-रो वको लियो दिकरे उवे-नाँ कयो बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ वके थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । पण बाप आप-रे चाकराँ-नाँ कयो के असल कपडा कट-अर इये-नाँ पिरावो उवे-रे हय-में वींटी अर पर्गाँ-में पगरखी पिरावो । अर आपाँ हरख अर गोठ करजे । क्योंकि ए माँजो दिकरो मो तो वके जीवियो ईँ । गुँईजियो तो वके लघो-ईँ । पछे ओ हरख करण लगा ॥

उवे वखत उवे-रो वडो दिकरो खेत-में हंतो । अर जाणो ओ घर कने आयो ताणो उवे वाजे अर नाच-रो खडको सुणियो । अर उवे चाकराँ-माँय-सूँ हेके-नाँ आप-रे कने तेड़-अर पूछियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भाई आयो-ईँ अर ता-जे बाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आई अर माँय नी जावण लगो । ताणो उवे रो बाप बार आय-अर उवे-नाँ मनावण लगो । उवे बाप-नाँ जवाव दीयो के देखो हूँ इताँ वरसाँ-सूँ थाँरी चाकरी पयो कराई । अर कदे थाँ-रे हुकम-नाँ भोलघियो कोय-नी । अर थाँ म-नाँ आप-रे वेलियाँ भेकी गोठ करण-रे वास्ते कदे हेक वकरियो को-दियो-नी । पण ए दिकरो जिको थाँ-रो धन पातरियाँ भेकी उडाय आयो-ईँ जिके-रे आवते-ईँ थाँ गोठ परी-की । बाप उवे-नाँ कयो वेटा तूँ सदा-ईँ माँ-जे भेकी ईँ अर जिको मयाली आथी-पोथी आईँ ओ सोय तेआली ए । पण खुशी अर हरख करणो चाईजतो-तो क्योंकि ए ता-जो भाई मो तो वके जीवियो ईँ । गुँईजियो तो वके लघो-ईँ ॥

[No. 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI

MARWARI (THANI)

JAISALMER STATE

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Hekē	manakh-re	bō	dik'rā	hātā	Uwā-māy-sū
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-among-from</i>
chhōḥō-rē	hup nī	karō,	'arē	hāp,	mā-jī patti-rō
<i>the-ounger-bou</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>my share-of</i>
dhan	howē	nikō	mar-nā	dō	Tinō uwē āp-rō dhan
<i>wealth</i>	<i>may be</i>	<i>that</i>	<i>me to</i>	<i>give</i>	<i>Then by-him his own wealth</i>
uwā-nī	hēch	diyō	Jikē-ē	pachhē	bēgō-ij
<i>them-to</i>	<i>having-decided</i>	<i>was-given</i>	<i>That-from</i>	<i>after</i>	<i>immediately</i>
chhotōrō	dik'rō	āp rō	sōy	dhan	bhēḥō lē
<i>the younger</i>	<i>son</i>	<i>his own</i>	<i>all</i>	<i>wealth</i>	<i>together</i>
par dēs	uwō gvō	Ar	uthō	luchāi-mē	din kadh'tē
<i>foreign country</i>	<i>went-away</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days</i>
āp ru dhan	khōv-diyō	Jānō	ō	sāri	ōthi-pōthi
<i>his-own</i>	<i>wealth</i>	<i>was squandered</i>	<i>When</i>	<i>by-him</i>	<i>all property</i>
khōv-ravō,	tūnō	uwē	dēs mē	bhāri	kāl pavō
<i>was squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country in</i>	<i>a mighty</i>	<i>famine</i>
ar uwē-nā	tang'chai	hōwan	lagi	Pachhē	uwē dēs rō
<i>and him to</i>	<i>went</i>	<i>to-be</i>	<i>began</i>	<i>Afterwards</i>	<i>that country-of</i>
hēhē kanē	jav	ruwan	lagō	Jikē	uwē-nā suai
<i>one near</i>	<i>having gone</i>	<i>to live</i>	<i>he began</i>	<i>Whom-by</i>	<i>him-to</i>
charīwan-nī	āp-rē	khēḥā-mē	mēhyō	Ar	o suarā-rē
<i>to feed</i>	<i>his-own</i>	<i>fields in</i>	<i>it-was sent</i>	<i>And</i>	<i>he</i>
khāw'nē-rē	chhitarī-sū	ip-rō	pēt	bhar'nō	chāw'tō-tō, ar
<i>eating-for</i>	<i>husk with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was, and</i>
kōy	uwē-nā	kī	dēw'tō	kōv-nī	Tānō uwē-rī akal
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not</i>	<i>Then him-of</i>
thī āi	ar	kawan	lagō	kē, 'mājē	bāp-rē kitāī
<i>right</i>	<i>came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that, 'my father to</i>
mājūrō nā	pēt	bharan-sū	battī	rōḥyā	maḥē-i, ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-than</i>	<i>more</i>	<i>bread</i>	<i>being-obtained is, and</i>

Uwē bīp-nū jwāb diyō kē, 'dēkhō, hū itā bar'sā-sū
 Him by father-to reply was-given that, 'see, I so-many years-from
 thī-rī chāk'ri pavō-karū-i, ar kadē thū-rō hukam-nū ōlaŋghiyō
 your service have-been-doing, and ever your order-to it-was-transgressed
 kōy-nī, ar thī mī-nū āp-rē bēlīvū bhēlī gōth karan-rē wāstē
 not, and by you me-to my-own friends with feast doing-of for
 kadī hēk bak'riy-ō kō-diyō nī Pan ō dik'rō jikō thū-rō dhan
 ever one had-even was-given not But this son who your wealth
 pātavū bhēlō udī āvō-i, jikē-rē āw'tē-i thū
 father's with having-wasted come is, him-of just-on-coming by-you
 gōth parī-kī Bīp uwē-nū kavō, 'bēā, tū
 a feast has-been made By-the father him-to it-was-said, 'son, thou
 sādī-i mū-jū bhēlō i ar jikō marāli āthī-pōthī āi ō sōv
 always-even me-of in company art and what my property is that all
 tēh i Pan khūi ar harakh kar'nō chūj'tō tō, kyō-kē
 there is But happiness and rejoicing to do necessary was, because that
 tā-jū bhū mō tō, baļ jīviyō i, gūjīyō tō, baļ ladhō-i'
 this thou brother dead was, again alive is, was-lost, again found-is'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (THAṬĪ).

STATE JAISALMER

SPECIMEN II.

आई आई ढोला वणजरे-री पोठ ।

तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।

रे म्हों-रा राज ॥

आण उतारी बडले रे हेठ ।

बडलो छायो रे माँ-जा गाढा मारू जाम्मे मोतिये ।

रे म्हों-रा राज ॥

लेशे लेशे सिरदारों-रो साथ ।

कायेक लेशे गाढे मारू-रा वामण वाणिया ।

रे म्हों-रा राज ॥

कच्चे रे वाणीड़ा तमाकू-रो मोल ।

कये-रे पारे माँ-जा गाढा मारू तमाकू चोखी ।

रे म्हों-रा राज ॥

रूपये-री दीनी अध टाँक रे ।

म्होर-री दीनी म्हों-री साची सुदर पा-भरी ।

रे म्हों-रा राज ॥ ५ ॥

सोने रूपे-रा चिलइया घडाय ।

रूपे-री डाँडी रे गाढा मारू भली तोले ।

रे म्हों-रा राज ॥

रातडली रे भँवर गई अध रात ।

मोडा क्वाँ पधारिया रे माँ-जा गाढा मारू भँवर जी ।

रे म्हों-रा राज ॥

गया-ता गया-ता गोरा दे सँईणों-रे साथ रे ।

हुक्को हजारी छाकियो माँ-जी साची सुदर छाकियो ।

रे म्हों-रा राज ॥

हुक्के-री आवे भुडी बास उपराँटा पोढो रे ।

हुक्को थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चोषटे ।

रे म्हों-रा राज ॥

आये रे आये गौरा दे र्घा-ई-पर रीस ।
 परणीजे ले आया पुगळ-गट-री पदमणी ।
 रे र्हा-रा राज ॥ १० ॥

परणी भवर पांच पचीस ।
 मे भाभे-जी-रे घेटी लाडकी रे मां जा गाढा मारु ।
 रे र्हा-रा राज ॥

आगे रे आगे घोडा-री घमसाण ।
 भांसिया रे रघ मां-जी सोकड वेरण-रो वाजणी ।
 रे र्हा-रा राज ॥

भालां भालां घुडले-री लगाम ।
 कडियां-री भालां रे गाढा मारु-री कटारी ।
 रे र्हा-रा राज ॥

आगणिये रे मंगडला रक्काय ।
 पितलक भागे रे मां-जी सोकड घेरण सावकी ।
 रे र्हा-रा राज ॥

आगणिये घरट रोपाय रे ।
 कानि न सुणां मां जी सोकड-नां बोलती ।
 रे र्हा-रा राज ॥ १५ ॥

आडी आडी भीतडली चुणाय रे ।
 भंखिये न देखां मां जी सोकडली-नां मालती ।
 रे र्हा-रा राज ॥

हाथड ले रे रमाया वामग नाग ।
 विष्णू-री खाधी मां-जी गाढा मारु हँ तो नहीं डरां ।
 रे र्हा-रा राज ॥

जात्रमडी रे र्घा-ई-रो टलाय ।
 वेकीडा तडायां रे गाढे मारु-रा सांझा ।
 रे र्हा-रा राज ॥

लांगां डोडा-री धंयडली रे दुखाय ।
 हायां-मूं चाडां रे भंवर-जी-रा चिलमिया ।
 रे र्हा-रा राज ॥

मोने रूपे-रो हुकैयो कराय ।
 मोतीडे जडायां रे गाढे मारु-री चिलमडी ।
 रे र्हा-रा राज ॥ २० ॥

[No 16]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (THALĪ)

STATE JAISALMER

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Āi āi, dhōlā, ban¹jārē-rī pōth
Came came, beloved, a-merchant-of package
 Tamākū lāyō, rē mā-jā gādhā mārū, sōrathī
Tobacco he-brought, O me of intimate friend, of-Kāṭhāwād
 Rē mhā¹-iā rāj¹
O me-of prince

Ān utārī bad¹lē-rō hēth
Having-brought it is-put-down a-fig-tree-of under
 Bad¹lō chhāyō, rē mā-jā gādhā mārū, jājhē mōtivē
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl
 Lēsē lēsē sū¹dārā-iō sāth
Will-take will-take Sardārs-of party
 Kāyēk lēsē gādhē mārū-rā Bāman Bānyā
A-little will-take intimate friend-of Brāhman Banyā
 Kahē, rē bānī-iā, tamākū-iō mōl,
Tell, O Banyā, the-tobacco-of price,
 Kayē-rē pārē, mā-jā gādhā mārū, tamākū chōkhī
What-of circumstance, me-of intimate friend, tobacco excellent
 5 Rupayē-rī dinī adh tāk rē,
A-rupee-of is given half chittuck O,
 Mhōr-rī dinī, mhā-iī sāchī sundar, pā-bharī
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full
 Sōnē rūpē-rā chēlāiyā ghadāy,
Gold silver-of scales having-formed,
 Rūpē-rī dādī, rē gādhā mārū, bhalī tōlē
Silver-of scale-beam, O intimate friend, well weigh
 Rātd¹lī, rē bhāwar, gāi adh rāt,
Night, O darling, passed half night,

¹ This line is repeated as a refrain after each verse I shall not give it again in the transliteration

Mōdā kyā padhāriyā, rē mā-jā gādhā mārū bhāwar-jī?
Late why arrived, O me-of intimate friend darling!

Gayā-tā gayā-tā, gōrā dē, sāṇā-rē sāth rē,
(We-)gone-had gone-had, fair body, companions-of with O,
 Hukkō hajārī chhākīyō, mā-jī sāchī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,
 chhākīyō
was-smoked

Hukkō-rī āwē bhundi bās, up^{ra}tā pōdhō rē,
Hukka-of comes fetid smell, turning-away sleep O,
 Hukkō thā-rō tālariyē pat^{kāy}, chilam pat^{kāwā}
Hukka thee-of on-open-ground having-thrown, the-bowl I-will cause-to-be-dashed
 rāw^{lē} chōw^{tē}
on-public cross-road

10

Āwē rē āwē, gōrā dē, thā-i-par rīs,
There-comes O comes, fair body, thee-even-on anger,
 Par^{nijē} lē āwā Pugal-gadh-rī pad^{manī}
Having-married having-taken I-will-come Pugal-gadh-of a-padminī
 Par^{nō}, bhāwar, pāch pachīs,
Marry, darling, five twenty-five,

Mē bhābhē-jī-rē bēti lād^{kī}, rē mā-jā gādhā mārū
I father-of daughter beloved, O me-of intimate friend

Āgē rē āgē ghōdā-rī gham^{sān},
In-front O in-front horses-of crowd,

Bhāsiyā rē rath mā-jī sōkar bēran-rō bāj^{nō}
Behind O carriage me-of rival enemy-of sounding

Jhālā jhālā ghud^{lē-rī} lagām,
I-may-catch catch horse-of bridle,

Kadivā-rō jhālā rē gādhā mārū-rō katārō
Loins-of I-may-catch O intimate friend-of dagger

Āganiyē rē mūgar^{lā} ral^{kāy},
In-the-courtyard O mung-grain having-scattered,

Pit^{lak} bhāgē rē mā-jī sōkar bēran saw^{kī}
Having-skipped may break O me-of rival enemy co-wife.

15

Āganiyē gharat rōpāy rē,
In-the courtyard a-millstone having-set-up O,

Kānē na sunā mā-jī sōkar^{nā} bōl^{tī}
By-ear not I-may-hear me-of rival speaking

Ādi ādi bhitar^{lī} chunāy rē,
Across across a-small-wall having-built O,

Ākhiyē na dēkhā mā-jī sōkar^{lī-nā} māl^{tī}.
With-the-eye not I-may-see me-of rival walking-about

- Hāthar-lē rē ramāvā bāsang nāg,
With-the-hand O have-been-played-with venomous snakes,
- Bichchhū-rī khādhī, mā-jī gādhā mārū, hū tō nahī darā
Scorpion-of sting, me-of intimate friend, I indeed not fear
- Jājam-rī rē thā-i-rī dhalāv,
Carpet O thee-indeed-of having-caused-to-be-spread,
- Bēli-rā tēdāwā rē gādhē mārū-rā sāinā
Friends I-may-call O intimate friend-of companions
- Lāgā dōdā-rī dhūvarī rē dukhāv,
Gloves cardamoms of fire-bowl O having-lit-up,
- Hāthā-sū chādā rē bhāwar-jī-rī chulamīyā
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl
- 20 Sōnē rūpē-rō hukarīyō karāv,
Gold silver-of hukka having-caused-to-be-made,
- Mōti-rē jadāwā rē gādhē mārū-rī chulam-ī
With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband —O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks

O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls

It will be purchased by Sardārs and a little by the Brahmins and Baniās of my intimate friend

Wife to the tobacco merchant —O Baniā! tell me the circumstance of the tobacco and at what rate you will sell it

Wife to her husband —O my intimate friend, the tobacco is an excellent one

Tobacco merchant replies —O my beautiful damsel I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar

Wife addresses merchant —O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly

After a few days the husband having come home late at night the wife says —O my intimate friend, my darling! Why have you come so late as when half the night has passed?

Husband answers —O fair coloured, true, and beautiful damsel! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees

Wife with an anger —A fetid smell of a hukka comes from your breath Turn your face to the other side and sleep I would throw away the hukka on the open ground and its bowl on the public cross-road

Husband's answer —I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padminī from Pugal and marry her¹

¹ Pugal or Pungal is a famous fortress of West Rajputana Padminī is the name of the most excellent kind of women.

Wife says —Never mind, O my lover, you may marry five or twenty-five such women I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife The former wife says —Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival

I will get a wall built across that I may not see my rival walking about

The wife gets courage again and says —I have played with venomous snakes and I am not afraid of a scorpion sting

Then again becomes softened and entreats her husband —Let me get a carpet spread and let me invite your companions to sit on it with you having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls

MIXED MĀRWĀRĪ AND SINDHĪ

The word *Dhāt* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—

Umarkot
Chhor.
Gadhra
Mitti
Rangdar
Chachra
Jaisinghdai

Cholar

Parno
Naursar
Gundra

In Jaisalmer—

Mayajlar
Khuri of Samkhabha Pargana

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district, (2) the *Parkar* tract to the South-East, and (3) the *Thar* or desert (corresponding to the *Dhāt*). The language of the Pat is Sindhī. That of the Parkar tract is Sindhī, and, in the extreme South, Gujarātī.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārwārī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhī', no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārwārī and Sindhī in which Sindhī predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thālī and Sindhī. This tract is really a continuation of the Dhāt, and the language in no way differs from Dhat^{*}kī.

Dhat^{*}kī, or the language spoken in the Dhāt, is simply Thālī with a stronger infusion of Sindhī forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhī is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the Dhāt of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārwārī or of Thālī with Sindhī in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar Mallani so-called 'Sindhī'		
Mārwārī and Sindhī mixed	46,960	
Thālī and Sindhī mixed	15,000	
	70,000	
		131,960
Jaisalmer Dhat [*] kī		
Thar and Parkar Dhat [*] kī ¹		150
		72,639
TOTAL mixed dialects of Mārwārī and Sindhī		204,749

¹ Standard Mārwārī is also spoken in Thar and Parkar, but by immigrants

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhat'kī, one from Thar and Parkar, and the other from Jaisalmer. Dhat'kī is also known by other names, such as Tharēchī, or Tharōlī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharōlī dialect of Sindhī, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mār-wā-rī, or rather Tharī, shows many Sindhī peculiarities. Such are the employment of the Sindhī letters व (व) and ग (ग) which I transliterate *lba* and *gga* respectively. The letter ऌ *la*, which is strange to Sindhī, but is common in Mār-wā-rī, does not occur. Note also the Sindhī termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhī *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bhil dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhī, there is a tendency to confuse cerebral for dental letters (e.g. *dijē* for *djē*, give, *khēt* for *khēt*, a field) and to harden soft ones, as in *kacali* for *gāw*, a cow.

[No 16]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (DHĀT'KĪ THAIĪ).

DISTRICT THAR AND PARKAR

आज अयेला कूँ आविआ कहरो सुज-मेँ काम । थाँ-रो मंहतो घर नहीं इण सुगणी-रो शाम ॥
 गहर छजेणी हूँ फिरिओ महले आविओ आज । तास अयेली आविओ तुज बलावण काज ॥
 चदर ग्यो घर आपने राजा तूँ भी घर जा । मैँ अवला सी-से केमी बलणो तूँ केहिर हूँ गा ॥
 केहिर कवली बखे छाली यखे नाहर । जोखो लागे जिदु-नाँ लाखों करे बिचार ॥
 अइओ गीह पचाणा हेकल गिर अवह । घर छँदरी रा दुण्डितो त-नाँ शरमु न आवे शीह ॥ ५ ॥
 सज महेची सिंगार राजा करे पुकार । जोखसु लागसी जिअ-नाँ लाखों करे बिचार ॥
 वारि डीजे खेतर-नाँ वारि खेट-नाँ खाइ । राजा डण्डे रईअत नाँ जिणे-रे कूक कणे लग जाइ ॥
 कूक मत कर रे सहेची कूक कैआँकि होइ । केहर के सुख बकरी कूटी सुणी न कोइ ॥
 आनि डिओ आप री आनि मत लोपो आप । हूँ कवली तूँ ब्राह्मण हूँ बटो तूँ बाप ॥

[No 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (DHĀT'KĪ THAḤĪ)

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū āviā, kah-rō muj-mē kām ?
Today late why came, what-of me-in business ?
 Thā-rō māh'tō ghai nahī, iē suganī-rō śām
You-of clerk at-home not, this chaste-one-of husband
 Śahr Ujēni hū phirō, mah'lē āviō āj
City Ujjain I walked, in-(this)-quarter came today.

Tās avēlō āviō, tuj bbalāwan kāj
Therefore late came, to-you talking for
 Chandar gyō 'ghar āp'nē, rājā tū bhī ghar jā
The-moon has-gone house its-own, O-king thou also house go.
 Maī abbalā-sī-sē kaisō bbalanō, tū kēhir hū gā
Me humble-like-with what talking, thou lion I cow
 Kēhir kawālī bakhē, chhālī bakhē nāhar,
Lion cow devours, goat devours wolf,
 Jōkhō laggē jindu-nā, lākhō karē bichāru.
Peril happens life-to, hundreds-of-thousands you may-make pretext

5. Aīō, śīh pachānā, hēkal gir abbīh
Ah, lion fearless, alone roaring brave
 Ghar ūd'rā-rā dhundi tō ta-nē, śaramu na āwē śīh
Houses mice-of searching then thee-to, shame not comes lion.
 Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,
 Jōkhamu lagg'sī jia-nē, lākhō karē
Peril will-happen life-to, hundreds-of-thousands you-may-make
 bichāru.
pretext.

Bbām dijē khētar-nē, bbām khēt-nē khāi ?
Hedge put fields-to, hedge the-field eats ?
 Rājā dandē rāiat nē jip rē, kūk kanē lagg jāi ?
King injures subjects his, complaint whom near goes ?

Kūk mat kar, rē
Complaint not make, O
 Sahēchī, kūk kañkī hōi?
Sahēchī, from-complaint what results?
 Kūhar-kē mukh bbak'rī, chhūṭī sunī na kōi
Lion-of (in-)mouth goat, escaped was-heard not by-any-one
 Āni diñ āp-rī, āni mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,
 Hū kawalī tñ brāhman, hū bbōṭī tñ bbāp
I cow thou brāhman, I daughter thou father

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING

Woman —Why have you come today at this late hour, what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King —I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman —The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King —The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman —O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King —O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman —Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King —Do not complain, Sahēchī, what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman —I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhman. I am the daughter, you my father.

The following song is sung in the Dhāt at marriage festivities. It is in praise of a Sōdhā Rājput, of Khūrī, named Hāthī Singh, the son of Daulat Singh. It tells how he visited Haidarabad in Sind, where he was honoured by the Mīrs. On his return to Khūrī he learns from Bhagwān Singh, the son of Andā Singh of Chhor (in Thar and Parkar) how Bhagwān's uncle Hēm-Rāj had been arrested by Jōdhā the Hākīm (i.e. Maharajah) of Jodhpur in Marwar. Hāthī Singh was sufficiently powerful to meet Jōdhā on equal terms and to settle the dispute without a conflict.

Hāthī Singh lived in the time of Mūl Rāj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Dhāt'kī is not so strongly influenced by Sindhī as that which comes from Thar and Parkar. The Sindhī letters व (𑖳) and ग (𑖬) do not occur, and there is one instance of a cerebral 𑖬 la. The verb 'to give' is, however, spelt with a cerebral ḍ, as in *ḍinhō*, given. The mixed nature of the dialect is well shown by the use of the Bikhānērī *chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā-rā pāwē*, may they obtain pleasures.

[No 17]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT'KĪ THALĪ)

STATE JAISALMER.

- १ सरसती माता तुज पाए लागी । जाणा घणैरी साहे वध मांगी ॥
- २ बरिओ रे सोढो देसां-में वकी । बेरी उवे-रा सूता उदरके ॥
- ३ सिव हाथी-सिघ-रे सदाए सुखे । रिध-सिघ-री कमी न काहे ॥
- ४ राजा माने-छे मूल-राज राजा । जीते-रा बाजा खूरी-में बाजा ॥
- ५ हाथी-सिघ चढिया हैदराबाद जावे । जावे मीरां-नां मालम किधे ॥
- ६ मीर साहिब ठूथो हुक्म डिन्हो । रूढ़ी सिरपाव ने घोडो डिन्हो ॥
- ७ सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा बेली दीसे सजोडा ॥
- ८ हाथी सिघ चढिया देस-नां आवे । सारी टाट-में उचरग पावे ॥
- ९ भगवान अडे रो छोड-सूं आवे । काके हेमराज-रा कागद लावे ॥
- १० कागद वचावे रीस चढावे । एडो नजर मां कोई न आवे ॥
- ११ वक्तियो थो सोढो बेर घतावे । हाथी सिघ-रा कागद जोधां-नां जावे ॥
- १२ हाथी सिघ हाकम हुवा-छे भेला । भेला हुए-ने बात बिचारी ॥
- १३ भलां दौलत-सिघ-रे सपूत जायो । थाल भरे-ने मोतिया बधायो ॥
- १४ चारन भाट गुण गीत गावे । ऊंट घोडा न मोजां-रा पावे ॥

[No 17]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (DHĀT'KĪ THARĪ)

STATE JAISALMER.

TRANSLITERATION AND TRANSLATION

1. Sarasatī mātī tuṃ pāū lāḡā
Sarasatī mother thy at-feet I fall
 ḡnī ḡhānḡrī cāhō budh mūḡā.
to I now much all wisdom we-beg
2. Bariū rē Sōdhō dēs-ā-mē bankō
Brave O Sōdhā countries-in gallant
 bḡrī uṡ-rī sūtā udar'kē
enemies him-of while asleep start-up
3. Sīwa Hāthī-Singh-rē sīdāc sukhē
Subjects Hāthī-Singh-to always are-happy
 rīdh-sīdh-rī kamī na kāhē
prosperity-success of want not any
4. Rājā m'īnḡ-chhḡ Mūl-rāj rājā
King respecting-is Mūl rāj king
 ḡlḡ-rā bājā Khūrī-mē bājā
victory of musical-instruments Khūrī-in are-sounded
5. Hāthī-Singh chadhuyā Haidarābād ḡāwē
Hāthī Singh mounted Haidarabad goes
 ḡāwē Mīrā-nā mālām kīdhḡ
goes the-Mīrs informed made
6. Mīr Sāhib tūthō hukm dīnhō
Mīr Sāhib was pleased order was-given
 rūrī sir'pāw nū ḡhōrō dīnhō
excellent robe and horse was given
7. Sir'pāw pēh'rē nō dīrē padhāryā
Robe put-on-having to camp he-set-out
 dīrē-rā bīlī dīsō saḡōrā
camp-of followers appear well-pleased
8. Hāthī-Singh chadhuyā dēs-nā āwē
Hāthī-Singh mounted country-to comes
 -sārī Dhāt-mē uch'rang pāwē
all Dhāt-in festivities he-gets.

9. Bhag^awān Andē-rō Ohhōp-sū āwī
Bhagawān Andā-of Chhōp-from comes
 kākē Hēm-Rāj-rā kāgad lāwī
uncle Hēm-Rāj-of papers he-brings.
10. Kāgad baohāwō rīs chadhāwī
Papers he-reads anger he-raises
 'ēṛō najar-mā kōi na āwē'
'such sight-in any-one not comes'
11. Wajirō-thō Sōdhō hēr ghatīwī
Returned was Sōdhā enmity put
 Hāthī-Singh-rā kāgad Jōdhā-nā jūwī
Hāthī Singh-of papers Jōdhā-to go
12. Hāthī-Singh Hākam huwā-chhē bhīlī
Hāthī-Singh the-Hākam become-are together
 bhelā huē-nē bāt bichārī
together become-having affair was-considered
13. Bhalā! Daulat-Singh-rē sapūt jāro
Well! Daulat-Singh-to good son was-born
 thāl bharē-nē mōtīā badhīyō
tray filled-having pearls present
14. Chāran Bhāt gun gīt gāwī
Bards Panegyrists virtues song sing
 ūt, ghōrā, nē mōjā-rā pāwē
camels, horses, and pleasures may-they obtain

FREE TRANSLATION OF THE FOREGOING

1 O Mother Sarasvatī,¹ we prostrate ourselves before thee, and implore thee to grant unto us wisdom

2 In many countries the Sōdhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers

3 Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success

4 Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūrī.

5 Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mīrs of Sindh.

6 The Mīr Sāhib was pleased and presented him with a grand robe of state, and a horse.

7 Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced

¹ The Goddess of poetry

8 Hāthi Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities

9 Then Bhagwān, the son of Aṇḍā, came to him from Ohhor, and gave him a letter from his uncle Hēm Rāj

10 As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so'

11 So mighty are the Sōdhās that when any of them returns displeased (there is great trouble) So Hāthi Singh sent a letter to Jōdhā, the Hākīm of Jodhpur

12. Hāthi Singh and the Hākīm met, and the matter was decided (favourably to Hēm Rāj)

13 Well done ! Daulat Singh's son is a good son Let us receive him with a dush filled with pearls

14 Bards and Paucgyrist^s sing his virtues, may they obtain camels, horses, and every pleasure as their reward

¹ The letter informed him that Hēm Rāj had been arrested by the Hākīm of Jodhpur Hāthi Singh is loath to believe that anyone should dare to do this

NORTHERN MĀRWĀRĪ.

BIKĀNĒRĪ-SHĒKHĀWĀTĪ

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwātī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lohndā, and on the north by the Cis-Sutlej Panjab districts of Ferozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Ferozpur frontiers, there is a mixed dialect spoken. It is called Bhattiānī, and is a compound of Lohnda, Pañjābī, and Bikānērī. It is dealt with under the head of Pañjābī. In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bikānērī. Bikānērī is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwātī tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipurī, which has been discussed on pp 31 and 32. The language of Shēkhāwātī bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bikānērī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgrī is spoken. This is Bikānērī merging into Pañjābī and Bāngarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bikānērī and Shēkhāwātī are the same language. They are simply Mārwarī with an infusion of Jaipurī, which naturally increases as we go eastwards. We may call the joint Bikānērī-Shēkhāwātī dialect, together with Bāgrī, 'Northern Mārwarī'. The approximate number of speakers of this form of Mārwarī is —

PA -		
Bikaner	533,000	
Jaipur	10,770	
		543,770
		488,017
		327,350
		<hr/>
	Total	1,359,146

the few points of difference between the two dialects It will be remembered that *lō* is also met in Eastern Mārwarī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhār'lō*, *mērō*, and *mēr'lō*, 'my,' so we have *thārō*, *thār'lō*, *tērō* and *tēr'lō*, 'thy.' With *mhār'lō*, *thār'lō*, etc., compare the Western Mārwarī *mayālō*, *tayālō* In Shēkhāwātī we often find Jaipuri forms of the pronoun of the third person, such as *bō*, he, *bē*, by him In Bikanēri, the Mārwarī forms are used *Kē* is 'what?'

Over the whole tract, both the Mārwarī and the Jaipuri forms of the verb substantive are in constant use Both *hū* and *chhū*, I am, and *hō* and *chhō*, was

In the finite verb, the future is usually formed with *s*, as in *mār'syū*, I shall strike In Shēkhāwātī we also now and then find the Jaipuri (Tōrāwātī) form with *gō* (*mār'ūgō*) Tōrāwātī is the form of Jaipuri spoken immediately to the east of Shēkhāwātī In other respects, the verb is conjugated as in Mārwarī

I give examples of this Northern Mārwarī from both Bikaner and Shēkhāwātī

The following account of the fortunes of Bikā and of the founding of Bikaner comes from the State of that name The language is the same as that just explained Both *chha* and *ha* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *ō* often end in *as* The only peculiarity which may be noted is the Gujarātī fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction Thus *jālā-rī jālā-nas jītī* (not *jītō*), tribes of Jāts were conquered

As the original MS is a good example of the writing of this part of India, I give it in facsimile In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written

[No 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RAJASTHĀNĪ

BIKĀNĒRĪ

STATE BIKANER

राव वीरजीजी श्रीदयरे श्रीगोत्राजीजी

६१० जीचपुरखं वहीरजीब

अरसेहीरसे अमर लुडोस

झामे त्रोन फेर दिस गि न

मीमाताजी करणीजीरी हाजरीमे

हाजर छावा त्रोन व गैलु

गीचांकासरमे त्रामन गिरा

त्रोर वगैलु किमन दियर त्रामन

तीन वरसताई किमन देसरमे

रिया त्रोन कामन देसरमे त्रि न वी

टिमी त्रोर करवायो त्रोन किमन दे

सरलु वीर वीजांगलुमे

वरसवतंगरीरहा वीव वत नारीमारो

राज त्रगेछो जीराना मावने

— छिछीजी — नारी — उणकरा — राजहा —

— रावखिछीजीरी — कैरी — रंगवृत्रजीसु

— वीकैजीरो — पीछा — श्रीयो —

— गीनप्रदेसरमे — जव — राववीकैजी —

— द्वीलो — मरुप्रगरी — मनमे — मरीजी —

— ती — नारीयो — वण — वण — नही — दीप्ति —

— ग्रीर — वीकैजी — ग्रीरे — नारी — पांटेरे —

— नप्रापसमे — लताही — अंही — शीये —

— लताहीमे — नारी — उरा — ग्रीरराववीकैजी —

— जीना — पणनारी — सेर — ली —

— जणो — गणो — मिनी — पापर — राववीकैजीसु

લડતા રહા ગોર પલે

બગેરે નાની ચાલીને જશે ત્રમાર

શ્રાનિરો શેરુ વચી હોઠે

ત્રીલો શ્રનારુગરી મનમે પ્રરી ગોર

મીપપપ નાની વચામવદેટુ ને શ્રધિરી

ત્રીલી ચાલી ગોર ફીવે દીમલું

રાત્રવીઢોલી ત્રાપરી રાજચોની

વીઢાનૈર શર લીલી ગ્રે મલે મોઢો

દેશર જૈમરુ રી જાવેરે બીદારાં

જાલીને જીમલીયા ગોર મેરે

ઉસરી જાલીરી જામલેને જાલી

जोहर खेवांरै जी वांगे जोहर ज्ञापनी

राज घांगी की कानिरे लारे लायल

जोहर जाटा हार परा वी कौजीतो

ज्ञापरा चली कूलीया शयि पछे

राववी द्वेजी द्वेही जीत जीची

राजपुगोरा जीतर ज्ञापने राजमे

भिल्लीयां जोर शिबौछं पछे

राववी द्वेजीरे छोटे माही वीद्वेजी

मेहेल राजपुगोरी राज जीठारा

दोएणपुर मेठो राववीद्वेजी

जीतर बोसलीयो मेहेलडोरो

માલુમ ગુજીનમલુજી મોહલ્લા

ફીલેગુજીનમલુજીને રાવજીદેજી

માર પદો ફીલો મોહલ્લાને

રાજ ગુપ્તે બોલે વીલેજીને

દેવદીપો ફોફી લીનાપલે રાવવીલેજીને

મોહલીજોર દવાયા ફીલેજો

કારણ ગુજી હો ફો મોહલાને

દીલીને વાદના હાથી હીમન બંધાઈ

મારલાં જીકો દીલીને વાદજાહલી

કાંતીલું હીજારદો લુલોદારલો

મોહલીને મદન ફીલેમારંગા બાંદી

[No 18]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

BĪKĀNĒRĪ

STATE BIKANER.

TRANSLITERATION AND TRANSLATION

Rāw Bīkō-jī sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū
Prince Bīkā year 1522 date Āsōj bright-half 10th Jodhpur-from
 bahūr huā, ar Mandōr-maī āyar mukām kiyō, ōr
started became, and Mandor-in having-come a-halt was-made, and
 phēr Dēs'nōk Śrī Mātā jī Kar'nī-jī-rī hāj'rī-maī hājar huā, ōr
again (at-)Desnok Sri Mother Kar'nī-of presence-in present became, and
 bathai-sū gāw Chādāsar-maī āyāi thēh'rā Ōr bathai-
there-from village Chandasar-in having-come he-remained And there-
 sū Kōdam-dēsai āyāi tīn baras tāī Kōdam-dēsar maī
from (to-)Kodamdesar having-come three years during Kodamdesar-in
 iērā Ōr Kōdam-dēsar-maī ēk chhōtō-sō kōt kar'wāyō
he-remained And Kodamdesar-in a small fort was-caused-to-be made
 Ōi Kōdam-dēsar-sū ūthai gāw Jāg'lū-maī baras das tāī
And Kodamdesar-from having risen (in-)village Janglu-in years ten during
 rahā Bī bakhat Bhātīyā-rō rāj aṭhai chhō, jīkā-rā mālāk
he dwelt At-that time the-Bhātīs-of rule here was, whom of lord
 Sēkhō-jī Bhāti Pūgal-rā rāw hā Rāw Sēkhō-jī-ī bēti Rang
Sekhā Bhāti Pugal-of prince was Prince Sekhā-of daughter Rang
 Kūwar-jī-sū Bīkai-jī-rō bīhā kiyō. Kōdam dēsai-maī jad Rāw
Kūwar-with Bīkā-of marriage was-made, Kodamdesar-in when by-Prince
 Bīkai-jī kilō karāwan-rī man-maī karī-chhī, tō Bhātīyā
Bīkā the-fort causing-to make-of mind-in (it-) done-was, then by the-Bhātīs
 banāwan nahī diyō, ōr Bīkai-jī ōi Bhātīyā-rai
to-get it-built not, was-allowed, and Bīkā and the-Bhātīs-of
 āpas-maī larāi hūi Iyāi lārāi-maī Bhāti
themselves-among fighting took-place This fighting-in the-Bhātīs
 hūrā, ōr Rāw Bīkō-jī jītā Pan Bhāti
were-defeated, and Prince Bīkā was-victorious But the-Bhātīs
 phēr-hī janai-tanai mōkō pāvar Rāw Bīkai-jī-sū
again-even whenever opportunity having-obtained Prince Bīkā-with
 lar'tārahā Ōr pāchhai uthai-sū Rāti ghāti-maī jathai abār
fighting-remained And afterwards there-from Rati valley-in where now

T

Bīkānēr-rō sēhar basō-rō chhai kilō karāwan-rī man-māī
Bikaner-of city situated as a-fort causing-to-make-of mind-in
 kari, ōr sambat 1545 miti Bēsākh badai tīj-nai
(intention-) was-made, and year 1545 date Barsākh dark-half third on
 kilai-rī nīrī ghātī Ōr iyai dīn-sū Rāw Bīkai-jī
the-fort-of foundation was-laid And this day-from Prince by-Bīkā
 āp-rī rāj-dhānī Bīkānēr kar-livī Aī pachhai mōkō
himself-of capital Bikaner was-established This after opportunity
 dēkhar Saik'sar Rōniyai-rai Gōdārā Jātā-nai jīt-lyā
having-seen Saik'sar Ronyai-of the-Gōdārā Jāts-to they-were-conquered
 Ōr phēr dūs'rī Jātā-rī jātā-nai bhī jīti ōr
And again other Jāts-of tribes-to also they-were-conquered and
 uwā-rē gāwā-nai khōsar āp-rī rāj-dhānī Bīkānēr
them-of villages-to having-taken-possession-of himself-of capital Bikaner
 lārai lāyā Ōr Jātā hār-parā Bīkai-jī-nai
with-(him) they-were-brought And by-the-Jāts (who-)were-defeated Bīkā-to
 āp-rā dhanī kar-lyā. Iyai pachhai Rāw Bīkai-jī
their-own lord he-was-acknowledged This after Prince by-Bīkā
 kaiī gāw Khichī Rāj'putā-rā jītar āp-rai rāj-māī
several villages Khichī Rajputs-of having-conquered his-own rule-in
 bhēl-lyā Ōr iyai-sū pachhai Rāw Bīkai-jī-rai chhōtai bhāī
were-united And this-from after Prince Bīkā-of by-younger brother
 Bīdai-jī Mōhal Rāj'putā-rō rāj gāw Ohhāpar Drōnpur-māī
Bīdā the-Mōhal Rajputs-of rule village Chhapar Dronpur-in
 chhō Rāw Bīdai-jī jītar khōs-Lyō
was By-Prince Bīdā having-conquered they-were-taken-possession-of
 Mōhalā-rō mālak Ajīt-Mal-jī Mōhal chhā Iyai Ajīt-Mal-jī-nai
The-Mōhals-of ruler Ajit-Mall Mōhal was This Ajit-Mall-to
 Rāw Jōdhai-jī mār-parō Iyā Mōhalā-rō rāj āp-rai bētai
by-Prince Jōdhā was-killed These Mōhals-of rule his-own son
 Bīdai-jī-nai dēw-diyō Kaiī dinā pachhai Rāw Bīdai-jī-nai
Bīdā-to was-given Several days after Prince Bīdā-to
 Mōhalā phēr dabāyā Iyai-rō karan ō hō kai
by-the-Mōhals again he-was-attacked This-of reason this was that
 Mōhalā-nai Dilī-rai Bād'sāhā-kī-(for rī) himat bād'hāī Sārang
the-Mōhals-to Delhi-of Emperor-of encouragement was-offered Sārang
 Khā jikō Dilī-rai Bād'sāhā-rī kānī-sū Hisār-rō subaidār chhō,
Khān who Delhi-of Emperor-of side-from Hissar-of subaidār was,
 Mōhalā-nai madat iyai Sārang Khā dī
the-Mōhals-to help by-this Sārang Khān was-given

FREE TRANSLATION OF THE FOREGOING

Prince Bikā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karnī¹. Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhātīs, the over-lord of whom was Sēkhō Bhātī of Pugal. Bikā married Sēkhō's daughter Rang Kūwar.

When Bikā thought of building the fort in Kodamdesar the Bhātīs objected, and a war arose on this score, in which the Bhātīs were defeated, and Bikā was victorious. But the Bhātīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bikā went on to the Rātī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baisākh Sambat 1545, and from that date Bikā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāts of Saiksar Roniya, and also brought other Jāt tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāts admitted their defeat, and acknowledged Bikā as their ruler.

After this Bikā conquered several villages of the Khichī Rajputs, and brought them under his rule.

After this Bikā's younger brother Bidā was in the territory of the Mōhal Rajputs of Ohlappar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajit Mall Mōhal, who had been slain by Bidā's father Jōdhā, and Jōdhā gave the territory to his son Bidā. For a long time the Mōhals continued to attack Bidā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

¹ Karnī was a Chārap woman, whose supernatural power secured the country to Bikā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MĀRWĀRĪ (SHĒKHĀWĀTĪ)

From Shēkhāwātī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shēkhāwātī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jaipur*. Specimens of the dialect will be found on pp 1 and ff. of Part I, and a grammar on pp 1 and ff of Part II of that work.

[No 19]

INDO-ARYAN FAMILY

CENTRAL GROUP

RĀJASTHĀNĪ

SPECIMEN I.

SHĒKHĀWĀTĪ

STATE JAIPUR

(Rev G. Macalister, M A . 1899)

एक जणा-कै दीय बेटा हा । बाँ-मै-सूँ छोटक्यो आप-का बाप-ने कैयो चावा धन-मे मँ मेरा बन्त-को आवै जको मन्ने दे-दे । बाँ आप-को धन बाँ-नै बाँट-दीयो । थोडा दिन पक्कै छोटक्यो बेटो सो सोर-समेटर परदेस-मै घणी दूर जठ-ग्यो अर वठे खोटा गेर्ला चालर आप-को सो धन गमा-दीयो । ओर बाँ सोक्यूँ विगाड-दीयो जणां बाँ देस-मै जयरो काळ पच्चो अर वो कगाल छूय-ग्यो । वो जार बाँ देस-का एक रेवाला-कै रछो अर वो बाँ-नै आप का खेतां-मै सूर चरावण नै खिनातो । जका पातडा सूर खाय-छा बाँ-नै खार आप को पेट भरण नै राजी छो अर कोई आदमी बै-ने कोनी दे-छो । अर बाँ नै ग्यान आयो जणां बै कही मेरा बाप-का नोकर-चाकरां-नै रोटी घणी अर मै भूकां मरूँ । मै जठस्यूँ अर मेरे बाप-कै कने जास्यूँ अर बै-नै कैस्यूँ बाप मै राम-जी-को पाप कखो अर तेरो पाप कखो अर अब मै तेरो बेटो कुहवावण जोगी कोनी । तेरे नोकरां मै एक मन्ने बी राख-ले ॥

[No 19.]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

SHĒKHĀWĀTĪ

STATE JAIPUR

SPECIMEN I

(Rev. G Macalister, M A., 1899.)

TRANSLITERATION AND TRANSLATION

Ēk janā-kai dōy bētā hā Bā-māi-sū ohhōt*kyō
A-certain person-to two sons were Them-among-from (by-)the-younger
 āp-kū bāp-nai kayō, (bābā, dhan-māi-sū mērā bant-kō āwai
his father-to it-was-said, 'father, wealth-in-from my share-of comes
 jakō man nai dē-dē ' Bī āp-kō dhan bā-nai bāt diyō
that me-to give ' By-him his-own wealth them-to dividing was-given
 Thōrā din pachhai chhōt*kyō bētō sō sōr-samētai par-dēs-māi
A-few days after the-younger son all having-collected foreign-country-into
 ghanī dūr uth-gyō Ar bathē khōtā gailā ohālar
very far went And there (in-)evil ways having-behaved
 āp-kō sō dhan gamā-diyō Ōr bī sōkyū bigār-diyō,
his-own all wealth was-squandered And by-him all was-wasted,
 janā bī dēs-māi jab'rō kāl paryō, ai bō kangāl
then that country-in severe famine fell, and he poor
 hūy-gyō Bō jār bī dēs-kā ēk raibalā-kai iahyō
became He having-gone that country-of one citizen-in-of lived
 Ar bō bī-nai āp-kā khētā-māi sūr charāwan-nai khināto
And (by-)him him-to his fields-into sown to-feed it-was-sent
 Jakā pāt'rā sūr khāy-chhā bā-nai khār āp-kō pēt bharap-nai
What husks sown eating-were them-to having eaten his belly to-fill
 rājī chhō Ar koī ād'mī bāi-nai kōnī dē chhō Ai bī-nai
willing he-was And any man him-to not giving was And him-to
 gyān āyō, janā bāi kahi, ' mērā bāp kā nōkar-chāk'rā-nai
understanding came, then by-him it-was-said, ' my father-of servants-to
 rōtī ghanī, ar māi bhūkā marū Māi uth'syū ar mērāi
bread much-(is), and I hungry am-dying I will-arise and my
 bāp-kai kanai jāsyū ar bāi-nai kaisyū, " bāp, māi Rām-jī-kō
father-to near will-go and him-to will-say, "father, by-me God-of
 pāp karyō, ar tērō pāp karyō, ar ab māi tērō bētō kuh*wāwan
sin was-done, and thy sin was-done, and now I thy son to be-called
 jōgō kōnī, tērāi nōk'rā-māi ēk man-nai bī rākh-lai "'
worthy am-not, thy servants-among one me-to also keep "'

[No 20]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHEKHĀWĀTĪ.

STATE JAIPUR

SPECIMEN II

(Rei G Macalister, M.A., 1899)

एक तो चिडी ही और एक कागली ही । दोनूँ घरम-भाई हा । चिडी-नै तो लायो मोती और कागलै-नै पाई लाल । कागलै कही कै देखाँ चिडी तेरो मोती । मोती लेर नीमडी-पर जा वैयो । चिडी कही कै नीमडी २ काग उडा-दे । में क्यूँ उडाज भाई । मेरो के लीयो । जणाँ खाती कनै गई कै खाती २ तूँ नीमडी काट । कै में क्यूँ काटूँ भाई । मेरो के लीयो । जणाँ पछै राजा कनै गई कै राजा २ तूँ खाती उड । में क्यूँ उडूँ भाई । मेरो के लीयो । जणाँ पछै राणीयाँ कनै गई कै राणीयो २ ये राजा-सूँ रुसो । ने क्यूँ रुसाँ भाई । न्हारो के लीयो । जणाँ पछै चूसाँ कनै गई कै चूसो २ ये राणीयाँ-का कपडा काटो । ने क्यूँ काटाँ भाई । न्हारो के लीयो । जणाँ पछै विन्नी कनै गई कै विन्नी २ ये चूसा मारो । ने क्यूँ माराँ भाई । न्हारो के लीयो । जणाँ पछै कुत्तै कनै गई कै कुत्तो २ ये विन्नी मारो । कुत्ता बोल्हा भाई ने क्यूँ माराँ । न्हारो के लीयो । जणाँ पछै डांगाँ कनै गई कै डांग २ ये कुत्ता मारो । ने क्यूँ माराँ भाई । न्हारो के लीयो । जणाँ पछै वास्ते कनै गई कै वास्ते २ ये डांग वाजो । ने क्यूँ वाजाँ भाई । न्हारो के लीयो । जणाँ पछै जोड़े कनै गई कै जोडा २ तूँ वास्ते भुजाय । में क्यूँ भुजाज भाई । मेरो के लीयो । जणाँ पछै हात्वाँ कनै गई कै हाती २ ये जोडो सोसो । ने क्यूँ सोसाँ भाई । न्हारो के लीयो । जणाँ पछै कीडीयाँ कनै गई कै कीडीयो २ ये हाती की सूँड-में वडो । ने क्यूँ वडाँ भाई । न्हारो के लीयो । ये हाती-की सूँड-में नै वडोगी तो में याँ-नै मारखूँ ॥

जराँ कीडी बोली न्हानै क्यूँ मारै भाई । ने हाती-की सूँड-में वडस्याँ । जणाँ पछै हाती बोल्हा भाई मेरी सूँड-में क्यूँ वडो । में जोडो सोसखूँ । जोडे कही भाई म-नै क्यूँ सोसो । में वास्ते भुजाखूँ । वास्ते कही म-नै क्यूँ भुजावो भाई । में डांग वाजखूँ । डांग कही न्हानै क्यूँ वाजो भाई । ने कुत्ता मारस्याँ । कुत्ता कही न्हानै क्यूँ मारो भाई । ने विन्नी मारस्याँ । विन्नीयाँ कही न्हानै क्यूँ मारो भाई । ने चूसा मारस्याँ । चूसा कही न्हानै क्यूँ मारो भाई । ने राणीयाँ-का कपडा काटस्याँ । राणीयाँ कही न्हारा कपडा क्यूँ काटो भाई । ने राजा-सूँ रुसस्याँ । राजा कही मेरे-सूँ क्यूँ रुसो भाई । में खाती उडखूँ । खाती बोल्हो म-नै क्यूँ उडो भाई । में नीमडी काट-नेरखूँ । नीमडी कही म-नै क्यूँ काटो भाई । मै काग उडाखूँ । काग कही म-नै क्यूँ उडावो भाई । में चिडी-की मोती देखूँ ॥

[No 20]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHEKHĀWĀTĪ

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ēk-tō ohri hī, ōr ēk kāg^olō hō Dōnyũ dharam-bhāi
A hen sparrow was, and a crow was Both religious-brothers
hā
were

Churī-nai tō lādyō mōti, ar kāg^olai-nai pāi
The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow to was-got
lāl Kāg^olai kahī kai, 'dēkhā, ohri, tērō mōti.'
a-ruby By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl'
Mōti lēr nīm^ori-par jā baithyō Chirī
The-pearl having-taken a-neem-tree-on going he-sat By-the-sparrow
kahī kai, 'nīm^ori nīm^ori kāg urā-dē' 'Maĩ kyũ
it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly' 'I why
urāũ, bhāi? Mērō kē liyō?' Janā khāti kanai
should-cause-to-fly, brother? Of-me what is-taken?' Then a-carpenter near
gāi kai, 'khāti khāti, tũ nīm^ori kāt' Kai,
she-went that, 'carpenter carpenter, thou the-neem-tree cut' (He said-)that,
'maĩ kyũ kātũ, bhāi? Mērō kē liyō?' Janā
'I why should-cut, brother? Of-me what is-taken?' Then
pachhai rājā kanai gāi kai, 'rājā rājā, tũ khāti
after the-king near she-went that, 'king king, thou the-carpenter
dand' 'Maĩ kyũ dandũ, bhāi? Mērō kē liyō?' Janā
fine,' 'I why should-fine, brother? Of-me what is-taken?' Then
pachhai rāniyā kanai gāi kai, 'rāniyō rāniyō, thē rājā-sũ
after the-queens near she-went that, 'queens queens, you the-king-with
rūsō' 'Mhē kyũ rūsā, bhāi? Mhārō kē liyō?'
be-angry' 'We why should-be-angry, brother? Of-us what is-taken?'
Janā pachhai chūsā kanai gāi kai, 'chūsō chūsō, thē rāniyā-kā
Then after the-mice near she-went that, 'mice mice, you the-queens of
kap^orā kātō' 'Mhē kyũ kātā, bhāi? Mhārō kē liyō?'
clothes cut' 'We why should-cut, brother? Of-us what is-taken?'
Janā pachhai billi kanai gāi kai, 'billi billi, thē chūsā
Then after the-cats near she-went that, 'cats cats, you the-mice

māiō ' 'Mhē kyū mārā, bhāi ? Mhārō kē liyō ? ' Janā
kill ' 'We why should-kill, brother ? Of-us what is-taken ? ' Then
pachhai kuttai kanai gai kai, 'kuttō kuttō, thē billi
after the-dog near she-went that, 'dogs dogs, you the-cat
mārō ' Kuttā bōlyā, 'bhāi, mhē kyū mārā ? Mhārō kē
kill ' The-dogs spoke, 'brother, we why should-kill ? Of-us what
liyō ? ' Janā pachhai dāgā kanai gai kai, 'dāg
is-taken ? ' Then after the-cudgels near she-went that, 'cudgels
dāg, thē kuttā mārō ' 'Mhē kyū mārā, bhāi ? Mhārō
cudgels, you the-dogs beat ' 'We why should-beat, brother ? Of-us
kē liyō ? ' Janā pachhai bāstē kanai gai kai, 'bāstē bāstē,
what is-taken ? ' Then after the-fire near she-went that, 'fire fire,
thē dāg bālō ' 'Mhē kyū bālā, bhāi ? Mhārō kē
you the-cudgels burn ' 'We why should-burn, brother ? Of-us what
liyō ? ' Janā pachhai jōrai kanai gai kai, 'jōā jōrā, tū bāstē
is-taken ? ' Then after a-tank near she-went that, 'tank tank, thou the-fire
bhujāy ' 'Maī kyū bhujāū, bhāi ? Mērō kē liyō ? ' Janā
extinguish ' 'I why should-extinguish, brother ? Of-me what is-taken ? ' Then
pachhai hātyā kanai gai kai, 'hāti hāti, thē jōiō
after the-elephants near she-went that, 'elephants elephants, you the-tank
sōsō ' 'Mhē kyū sōsā, bhāi ? Mhārō kē liyō ? '
drunk-up ' 'We why should-drunk-up, brother ? Of-us what is-taken ? '
Janā pachhai kīriyā kanai gai kai, 'kīriyō kīriyō, thē
Then after the-ants near she-went that, 'ants ants, you
hāti-kī sūd-maī barō ' 'Mhē kyū barā, bhāi ? Mhārō
the-elephant-of trunk-in enter ' 'We why should enter, brother ? Of-us
kē liyō ? ' 'Thē hāti-kī sūd-maī nai barōgi tō maī
what is-taken ? ' 'You elephant-of trunk-in not will-enter then I
thā-nai mār'syū '
you will-kill.'

Janā kīri bōli, 'mhā-na kyū mārāi, bhāi ? Mhē
Then the-ant said, 'us why dost-thou-kill, brother ? We
hāti-kī sūd-maī bai'syā ' Janā pachhai hāti bōlyō, 'bhāi,
the-elephant-of trunk-in will-enter ' Then after the-elephant spoke, 'brother,
mērī sūd-maī kyū barō ? Maī jōrō sōs'syū ' Jōrai
my trunk-in why do-you-enter ? I the-tank will-drink-up ' By-the-tank
kahi, 'bhāi, ma-nai kyū sōsō ? Maī bāstē bhujāsyū '
it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish '
Bāstē kahi, 'ma-nai kyū bhujāwō, bhāi ? Maī dāg
By-the-fire it-was-said, 'me why extinguish, brother ? I the-cudgel'

bāl'syũ'	Dāg	kahī,	'mhā-naī	kyũ	bālō,	bhāī ?
will-burn'	By-the-cudgel	it-was-said,	'us	why	burn,	brother ?
Mhē kuttā	mār'syā'	Kuttā	kahī,	'mhā-naī	kyũ	mārō,
We the-dogs	will-beat'	By-the-dogs	it-was-said,	'us	why	beat,
bhāī ?	Mhē hūlī	mār'syā'	Billiyā	kahī,	'mhā-naī	
brother ?	We the-cat	will-kill'	By-the-cats	it-was-said,	'us	
kyũ mārō,	bhāī ?	Mhē chūsā	mār'syā'	Chūsā	kahī,	
why kill,	brother ?	We the-mice	will-kill'	By-the-mice	it-was-said,	
'mhā-naī	kyũ mārō,	bhāī ?	Mhē rāniyā-kā	kap'ia	kāṭ'syā'	
'us	why kill,	brother ?	We the-queens-of	clothes	will-cut'	
Rāniyā	kahī,	'mhārā	kap'rā	kyũ kātō,	bhāī ?	Mhē
By-the-queens	it-was-said,	'our	clothes	why cut,	brother ?	We
rājā-sū	rūs'syā'	Rājā	kahī,	'mērai-sū	kyũ	
the-king-with	will-be-angry'	By-the-king	it-was-said,	'me-with	why	
rūsō,	bhāī ?	Maī khāti	dand'syũ'	Khāti	bōlyō,	
be-angry,	brother ?	I the-carpenter	will-fine'	The-carpenter	spoke,	
'ma-naī	kyũ dandō,	bhāī ?	Maī nīm'rī	kāṭ-gēr'syũ'		
'me	why fine,	brother ?	I the-neem-tree	having-cut-will-cause-to fall'		
Nīm'iī	kahī,	'ma-naī	kyũ kātō,	bhāī ?	Maī	
By-the-neem-tree	it-was-said,	'me	why cut,	brother ?	I	
kāg	urāsyũ'	Kāg	kahī,	'ma-naī	kyũ	
the-crow	will-cause-to-fly'	By-the-crow	it was-said,	'me	why	
urāwō,	bhāī ?	Maī churī-kō	mōti	dēs'yũ'		
cause-to-fly,	brother ?	I the-sparrow-of	pearl	will-give'		

FREE TRANSLATION OF THE FOREGOING

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away? What has he taken of mine?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down? What has it taken of mine?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him? What has he taken of mine?'

So she went to the queens. 'O queens, queens, be angry with the king.' 'Why should we be angry with him? What has he taken of ours?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw? What have they taken of ours?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them? What have they taken of ours?'

So she went to the dogs 'O dogs, dogs, kill the cats' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs' 'Why should we beat? What have they taken of ours?'

So she went to the fire 'Fire, fire, burn the sticks' 'Why should we burn them? What have they taken of ours?'

So she went to the pond 'Pond, pond, quench the fire' 'Why should I quench it? What has it taken of mine?'

So she went to the elephants 'Elephants, elephants, suck the pond dry' 'Why should we suck it dry? What has it taken of ours?'

So she went to the ants 'Ants, ants, crawl up the elephants' trunks' 'Why should we crawl up the trunks? What have they taken of ours?' 'If you don't crawl up the elephants' trunks, I will kill you'

Then said the ant, 'why kill me, I will crawl up the elephants' trunks'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire'

Then said the fire, 'why quench me? I will burn the sticks'

Then said the sticks, 'why burn us? We will beat the dogs'

Then said the dogs, 'why beat us? We will kill the cats'

Then said the cats, 'why kill us? We will kill the mice'

Then said the mice, 'why kill us? We will gnaw the queens' clothes'

Then said the queens, 'why gnaw our clothes? We will be angry with the king'

Then said the king, 'why be angry with me? I will fine the carpenter'

Then said the carpenter, 'why fine me? I will cut down the neem tree'

Then said the neem tree, 'why cut me down? I will make the crow fly away'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl'

BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāgrī*, literally means the language of the Bāgar country. A range of rocky hills intersects nearly the whole of Shekhawātī in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhundhār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawātī, and is generally applied to the sandy country where water is only procurable at a great depth.¹ This Bāgar tract extends to the north-west, far beyond Shekhawātī, and it is this tract, outside Shekhawātī, which is the home of Bāgrī. The language of Shekhawātī, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp 130 and 140 and ff.

The word Bāgar² also appears under the form Bāngar, and thus, in its turn, gives its name to the dialect of Western Hindī called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Ahirwātī, and to its south and west the Bikanēri-Shekhawātī form of Mārwarī. It represents Mārwarī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwarī.

The home of Standard Bāgrī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahsil, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State³. Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatababad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

¹ See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames 19.

² Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjābī *bakar* or *bakkar*, a goat.

³ Bāgrī is here spoken in Sardulgarh Dhudal in Nizāmat Anahadgarh, i.e., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahsil.

South, again, of Loharu and Dadri lies the Narnaul Nizāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahīrwātī.

Bāgrī is also reported to be spoken in the south west of the Fazilka Tahsil of the district of Ferozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bikānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol IX, Pt I).

Shēkhāwātī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwātī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwātī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwātī, although it is closely allied to it. Shēkhāwātī represents Bikānērī Mārwārī merging into Japūrī, while Bāgrī represents it merging into Pañjābī and Bāngarū.

Number of speakers

The number of speakers of Bāgrī is estimated to be as follows —

RAJPUTANA—

Bikaner

1,000

PANJAB—

Hissar

271,820

Anahadgarh of Patiala

11,000

Loharu

20,130

Dadri of Jind

10,500

293,450

Total

293,450

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr J. Wilson's *Final Report on the Revision of Settlement of the Sirsa District in the Punjab, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Devanāgarī, and others again in that form of the Devanāgarī character which is used in Marwar, and which has separate signs for *ḍ* and *ṛ* (see p. 20).

The pronunciation¹ of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all'. Thus *lākā*, an uncle, is pronounced *carcaw*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, *e g*, Bāgrī *tābar*, a child, Pañjābī *tabbar*, a family, Bāgrī *tībā*, Pañjābī *tībā*, a sandhill, Bāgrī *kūt*, Pañjābī *kutt*, a bruise. The Mārwārī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ṛ ē* is quite commonly written *a*. Thus the suffix *ṛ gē* (sign of the conjunctive participle) is as often as not written *ṛ ga*.

¹ Much of this is taken from pages 121 and ff. of Mr J. Wilson's Sirsa Settlement Report.

In the pronunciation of consonants *ḷ* is often pronounced as *g*. This is most noticeable in the suffix of the genitive गि *gō*, which is often written क्ति *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwārī, a medial *h* is commonly dropped, as in *kasũ*, for *kah'sũ*, I will say, *layō*, for *lahyō*, said, *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bigrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Ahīrwātī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Ahīrwātī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwarī, and reference can be made to the grammar of that language, on pp 19 and ff, for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The declension of nouns closely follows Mārwarī. Strong tadbhava nouns of the α base, have their nominative singular in *ō*, as in Mārwarī. Thus —

Declension

	Sing	Plur
Nom	<i>ghōrō</i> , a horse	<i>ghōṛā</i>
Obl	<i>ghōrā</i>	<i>ghōṛā̃</i>
Voc	<i>ghōṛā</i>	<i>ghōṛō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā̃* in the plural. Thus, *ghōṛē*, *ghōṛā̃*. The suffix *naṛ* or *nē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *ā̃*. Thus *bāp māryō*, the father struck, *bāpā māryō*, the fathers struck. The oblique plural of all nouns ends in *ā̃*.

The Rājasthānī locative in *ē* or *ā̃* is also common. Thus *gharē* or *gharā̃*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *naṛ*, *nē̃*. The last is borrowed from Pañjābī. गि *gē* is often written गि *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sũ* and *tā*.

The *Locative* has a variety of suffixes, of which the commonest are *mā̃* and *mē̃*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc *gē*, fem *gī*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā gē man-mē̃*, in the king's mind, *rājā-gē āgē*, before the king, *rājā-gē bāp dēkhyō*, the king's father saw, *rājā-gā hāt-sũ*, from the king's hand, *rājā-gā rupayā*, the king's rupees. As the influence of Pañjābī and Bāngarū is stronger, the use of *gē* increases,

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *l* is sometimes written for *g*, thus *lō*, *lā*, *lē*, *lī*. This again does not affect the pronunciation, which is that of *g*. If *l* is heard in such cases, it is an instance of borrowing from Bāngarū

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwarī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*

Adjectives require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations

Pronouns —The pronouns of the first and second persons are as follows —

	I	You
Sing Nom	<i>hā</i>	<i>tā</i>
Agent	<i>maī</i>	<i>taī</i>
Genitive	<i>māō</i>	<i>tāō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur Nom & Agent	<i>mhe</i>	<i>the</i>
Genitive	<i>mhāō</i> , <i>mhā-gō</i>	<i>thāō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhe</i>	<i>thā</i> , <i>thā</i> , <i>the</i>

Maī and *taī* are only used in the Agent case, not in the nominative. Thus *hā karā*, I do, *maī karāō*, I did. In both pronouns the plural is frequently used in the sense of the singular

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, viz, *yā* or *ā*, this, *bā*, that. The Hissar forms differ slightly from the Standard Bāgrī ones. The latter are as follows —

	This	That
Sing Nom	<i>yō</i> , <i>ō</i> , fem <i>yā</i> , <i>ā</i>	<i>bō</i> , fem <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>ya</i>	<i>bī</i> , <i>ba</i> , <i>wa</i>
Oblique	<i>ī</i> , <i>ya</i>	<i>bī</i> , <i>wa</i>
Plur Nom	<i>ai</i>	<i>bai</i>
Obl	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>in</i>

The Hissar forms are —

Sing Nom	<i>yeh</i> , fem <i>yā</i> , <i>ā</i>	<i>woh</i> , fem <i>wā</i>
Agent	<i>ī</i>	<i>vī</i> , fem <i>wā</i>
Obl.	<i>ī</i>	<i>vī</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>vin</i> , <i>in</i>

The Relative pronoun is *jakō* (gen *ja-gō*), fem *jalā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana

The Interrogative Pronouns are *kun* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *khyā* and *kāī* for 'what?'. *Kūhī* is 'anything' and *kōī* (oblique form the same) is 'anyone'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

	Sing	Plur.
1.	<i>hũ</i>	<i>hã</i>
2	<i>haṭ</i>	<i>hō</i>
3	<i>haṭ</i>	<i>har</i>

It will be seen that it follows Mārwarī. Note that the third person plural is not nasalized

In Sīrsa, and other parts affected by Bāngarū or Ahīrwātī, we have,—

	Sing	Plur
1	<i>sũ</i>	<i>sã</i>
2	<i>saṭ, sē</i>	<i>sō</i>
3	<i>saṭ, sē</i>	<i>san</i>

The past is—

	Sing	Plur
Masc	<i>hō</i>	<i>hā</i>
Fem	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahīrwātī, we have *thō, thā, thī*.

Finite Verb.—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative Thus —

Present —I strike, etc.—

	Sing	Plur
1	<i>mārũ</i>	<i>mārã</i>
2	<i>mārē</i>	<i>mārō</i>
3	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus —

Definite Present —I am striking, etc —

	Sing	Plur
1	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2	<i>mārē-haṭ</i>	<i>mārō-hō</i>
3	<i>mārē-haṭ</i>	<i>mārē-har</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus —

Imperfect —I was striking, etc —

	Sing	Plur
Masc.	<i>mārē-hō</i>	<i>mārē-hā</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hũ mār'tō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows —

Future — I shall strike, etc. —

	Sing	Plur
1	<i>mār^ssyũ</i>	<i>mār^ssã</i>
2	<i>mār^ssĩ</i>	<i>mār^ssũ</i>
3.	<i>mār^ssĩ</i>	<i>mār^ssĩ</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation —

	Sing	Plur
1	<i>mār^sśũ</i>	<i>mār^sśã</i>
2	<i>mār^sśĩ</i>	<i>mār^sśũ</i>
3.	<i>mār^sśĩ</i>	<i>mār^sśan</i>

The following are the Verbal Nouns and Participles —

Infinitive, *māi^obō*, *mārⁿnō*, *māran*, to strike

Present Participle, *mār^otō*, striking

Past Participle, *māryō* (often written *mārĩō*), struck

Conjunctive Participle, *mār-gē*, *māi aī*, *mār-lar*, having struck

Noun of Agency, *māi an ālō*, *mārⁿnē-ālō*, a striker

From these elements the remaining tenses can be formed as in Hindōstānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *māi-gē* is the true Bāgrī form. *Mārar* is Mār-wārī and *mār-lar* is Bāngaiū. We may note the form *bulā-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karan*, to do, is *karyō*.

The Mār-wārī compound verbs with *parō* and *warō* occur in Bāgrī. Thus *parō-gayō*, he went away. Cf pp 30 and ff.

The Mār-wārī termination *ĩō* is common with adjectives and participles. Thus *mōtō-rō*, the elder son, *bādhō-ĩō*, fem *bādhō-ĩ*, tied up, equivalent in meaning to the Hindōstānī *bādhī-huĩ*.

A common form of the negative is *kō-nē*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nē*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *sō* or *sō-lũĩ* (*sab-lōĩ*), all, *lanē*, near, from near, from, *dhōrō*, from, *gasī*, with, *athē*, *ithē*, here, *bathē*, there, *kathē*, where? *ēsō*, such, *hambē*, yes. In the second specimen, the phrase *ghatē na badhē*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalī-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[No. 21]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI

BIGNI.

STATE BIKANER

कोई माँस-गा टोय बेटा हा । बाँ-माँय-सू ल्होडकियो बाप-ने कयो क ओ बाबा घर-गे धन-माल-मे-ता जतो हारे बँट आवे जको म-ने दे-दो । जकता बाप घर-गा धन-माल-गा बाँटा कर-गे बाँ-ने बाँट-दियो । घोडा-सा दिन पछे ल्होडकियो बेटो आप-गे सो धन भेको कर-गे अलग मुलक-मे परो-गयो ओर दठे कुमारग मे मो कई खोय-दियो । सगको बिगाड़ा पछे बीं मुलक-मे जयरो भारी कूमसो टुबो ओर यो कगाळ हुय-गयो । ओर वो बीं मुलक-रे रहणे-आळे एक माँस कने जाय-गे बीं गे भेके रहण लागो । ओर बीं उव-ने आप-गा खेता-मे सूर चरावण-वेई हेखो । ओर वो सूर गा खावण-गा छोडां मू घणी दोरी पेट भराई करतो-हो । ओर बीं-ने कोई कूँहीं नहो देतो । जणां बीं ने चेतो हुयो ओर आप-गे मन-मे कयो क हारे बाप-गे तो घणाई माँस है ओर यो माँस-गे रोटी पगाँण-पगाँण पडी रहे-है । ओर हँ, मरतो मरूँ-हँ । सूँ अठियां चाल-गे हारे बाप कने जासूँ ओर बीं-ने कसूँ क ओ बाबा मे भगवान-गे आगे ओर धारे मूँडा-गे पाप कराय-है । जकता अब थारो बेटो कवावण जोगो नहीं रह्यो । पण म-ने थारे माँस-मे एक माँस वगाय-ले । ओर वो उठ-गे आप-गे बाप कने आयो । बीं-ने घणी-सारी दूर-सूँ बीं-रे बाप देख्यो । जरा दया कर-गे भाग-कर समे जायर बीं-ने गळा-गे लगायो ओर थाका लिया । ओर बेटे कयो क ओ बाबा भगवान-गे सामने ओर थारी आँखां आगे मे पाप कखा-है ओर थारो बेटो यज्ञ जोगो नहीं हँ । पण बावे आप-गे माँस-ने कयो सगकां-मूँ चोखा गाभा न्याय-गे ई-ने पैरावो । ओर ई-गे हात-मे मूँदडी पैरावो । ओर पगां-मे पगरखी पैरावो । ओर आपां जीमण जीमां ओर मजा करा ई-वेई क हारे ओ बेटो मर गयो फेरूँ जीयो-है । गूम-गयो-हो फेरूँ लाघो-है । ओर बीं कोड करण लागो ॥

अवार-ताई उव-रो मोटीडो बेटो खेत-मे हो । जरा वो घर-ने आयो ओर घर-गे नेडी पूगो ता वो गीत गावणो ओर नाचणो सुणो । जरा बीं आप-गे माँस-संझां एक जणे-ने बुलाय-गे वृष्ठी क ओ के है । जरा य बीं-ने कयो क तेरो भाई आयो-है अर तेरे बाप जीमण कखो-है ई-वेई बीं-ने वो राजी-खूसी मिळ्यो-है । जरा वो घणी रीसांणो हुयो ओर घर मे बडणो नहीं चायो । जकता ई-गे बाप मँनावण-ने वार आयो ओर मँनायो । जरा इय बाप ने कयो क देखो अता वरस-ताई मे तेरो छोडो कयो-है । ओर कदेई थारो अण-कयो नहीं कखो । पण तोही ये म-ने कदे-ही वकरियो-ही नहीं दियो क हँ हारे मीतरां-गे सांगे खूसी करतो । पण थारो ओ बेटो जके थारो धन-माल राँडां-गे सांगे कुमारग-मे खोय दियो जक-रे आवतां पाण-बीं-गे वेई जीमण कयो । जरा बीं बीं-ने कयो क अरे बेटा तू तो सदाई हारे भेको है । ओर सो-कई हारे कने है जको तेरो-ई है । ओ तेरो भाई मर-गयो-हो जको फेरूँ जीयो-है । ओर गूम भयो-हो जको फेरूँ लाभो है । जकता राजी हुणो ओर कोड करण चाहीजे-हो ॥

[No 21]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ

STATE BIKANER

TRANSLITERATION AND TRANSLATION

Kōi mānas-gā dōv bētā hā Bā-māiv-sū lhōr'kīyē bāp-nē
A-certain man-of two sons were Them-in-from by-the-younger the-father-to
 kayō ka, 'ō bābā, ghar-gū dhan-māl-mē-tā jatō mhārē
it-was-said that, 'O father, the-house-of property-in-from what-much to-me
 bāt āvē, jakō ma-nē dē-dō' Jak'tā bāp ghar-gū dhan-māl-gā
share may-come, that me-to give-away' Then by-the-father the-house-of property-of
 bātā kar-gē bā-nē bāt-diyō Thōrā-sū din pachhe
shares having-made them-to it-was-divided-and-given A-few-days afterward,
 lhōr'kīyō bētō āp-gō sō dhan bhēlō kar-gē alag mulak-mē
the younger son himself-of all wealth together made-leaving a-distant country in
 parō-gavō, or bathē kumārag-mē sō-kūi khōy-diyō Sag'lō
went-away, and there evil-conduct-in everything was-squandered All
 bigārā pachhē bī mulak-mē jab'rō bhārī kūs'mō huwō, or bō kangāl
on-being-destroyed after that country-in very heavy famine became, and he poor
 huy-gayō Or bō bī mulak-rē rah'nē-ālē ek mānas kanē jāy-gē
became And he that country-of an-inhabitant a man near gone-having
 bī-gē bhēlē rahan lāgō Or bī uwa-nē āp-gā khētā-mē
him-of with to-remain began And by-him him-to himself-of fields-in
 sūr charāwan-bēi hēryō Or bō sūrā-gā khāwan-gā chhōdā-sū
swine grazing-for it-was-sent And he the-swine-of eating-of husks-with
 ghanī dōrī pēt bharāi kar'tō-hō Or bī-nē kōi kūhī nah
(with-)great difficulty belly filling doing-was And him-to any-one anything not
 dētō. Janā bī-nē chētō huyō, or āp-gē man-mē kavō
used-to-give Then him-to thought became, and himself-of mind-in it was-said
 ka, 'mhārē bāp-gē tō ghanā-i mānas hai, or bā mān-ā-gē
that, 'my father-to indeed many-indeed men are, and those men-to
 rōti agān-pagān parī rahai-hai, or hū mar'tō marū-hū Sū
bread abundantly fallen' remains, and I dying dying-am Therefore
 athirā chāl-gē mhārē bāp kanē jāsū, or bī-nē kasū ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O
 bābā, māi Bhag'wān-gē āgē or thārē mūdhā-gē pāp karyā-hai
father, by-me God-of before and your face-to sins done-are

Jak'tā ab thārō bētō kawāwan jōgō nahī rahyō Paṇ ma-nē
Therefore now you son to-be-called fit not (I-) remained But me
 thārē mān'sā-mē ēk mānas banāy-lē " " Ōr bō uth-gē āp-gē
your men-among one man make-for-yourself " " And he arisen having himself-of
 bāp kanē āyō Bī-nē ghanī-sārī dūr-sū bī-rē bāp dēkhyō
father near came. Him-to very-great distance-from him-of by-father it-was-seen
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē gaḷā gē
Then compassion made-having run-having near having-gone him-to neck-to
 lagāyō, ōi bālā lyā. Ōr bētē kayō ka, 'ō
it-was-applied, and kisses were-taken And by-the-son it-was-said that, 'O
 bābā, Bhag'wān gē sām'nē ōr thārī ākhyā āgē māī pāp karyā-hai,
father, God-of before and your eyes before by-me sins done-are,
 ōr thārō bētō bajan jōgō nahī hūi.' Paṇ bābē āp-gē
and your son to-be-called fit not I-am' But by-the-father himself-of
 mān'sā-nē kayō, 'sag'lā-sū chōkhā gābhā lyāy-gē ī-nē
men-to it-was-said, 'all-than excellent garments brought-having this-one-to
 pairāwō, ōr ī-gē hāt-mē mūd'rī pairāwō, ōr pagā mē pagai'khī
put-on, and this-one-of hand-on a-ring put-on, and feet-on shoe
 pairāwō, ōr āpā jīman jīmā, ōr majā karā, ī-bēi ka, mhārē
put-on, and we a-feast may-eat, and rejoicing may-do, this-for that, to-me
 ō bētō mar-gayō, phērū jiyō hai, gūm-gayō-hō, phērū lādho-hai'
this son dead-went, again living-is, lost-gone-was, again got-is'
 Ōi bai kōd karan lāgā
And they merriment to-make began

Abār-tāi uwa rō mōtō rō bētō khēt-mē hō Jarā bō ghar-nē āyō,
Now-up-to him-of the-elder son field-in was Then he house-in came,
 ōr ghar-gē nērō pūgō, tō bī gīt gāw'nō ōr nāch'nō sunō
and house-of near arrived, then by-him song singing and dancing was heard
 Jarā bī āp-gē mān'sā-māiyā ēk janē nē bulāy-gē
Then by-him himself-of men-among a person-to summoned-having
 būjhō ka, 'ō kē hai?' Jarā ba bī-nē kayō ka,
it-was-enquired that, 'this what is?' Then by-him him-to it-was-said that,
 tērō bhāī āyō-hai, ar tērē bāp jīman karyō hai, ī-bēi bī-nē
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
 bō rāji-khūsi miḷyō-hai' Jarā bō ghanō risānō huyō, ōi ghai-mē
he safe sound got-is' Then he very angry became, and the-house-in
 bar'nō nahī chāyō Jak'tā ī-gō bāp mānāwan nē
to-enter not it-was wished Then him-of the father remonstrating-for
 bār āyō, ōr mānāyō Jarā iya bāp-nē kayō
outside came, and it-was remonstrated Then by-this-one the-father-to it-was-said
 ka, 'dēkhō, atā baras-tāi māī tērō hīrō karyō-hai, ōr kadē-i
that, 'see, so-many years-during by-me thy service one-is, and ever-even

thārō an-kayō nahī karvō Pan tō-hī thū ma-nē kadē-hī
your disobeying not was-done But nevertheless by-you me-to ever even
 bak'iyō-hī nahī diyō ka hū mhārē mītrā-gc s'āgē khūsi
a-lid even not was-given that I my friends-of with rejoicing
 kartō Pan thārō ō bētō, jakē thārō dhan-māl rādā-gc
might-have-made But your this son, by-whom your possession harlots-of
 s'āgē kumārag mē khōy-diyō, jakā-iē āw'tā pān bī-gē
with evil-conduct-in was-squandered, that-one-of on coming as-soon-as him-of
 bēi jīman karyō' latā hī bī-nē kavō ka, 'arī bēṭā,
for a-feast was-made' Then by-him him-to it-was-said that, 'O son,
 tū tō sadā-i mhārē bhēlō hai Ō rō kūi mhārē kanō
thou indeed ever-indeed of-me with art And everything of-me near
 hai, jakō tērō-i hai Ō tērō bhāi mar-gayō-hō, jakō phērū
is, that thine-even is This thy brother dead-gone-was, he again
 jīyō-hai, or' gūm-gayō-hō, jakō phērū lābhō-hai, jak'tā rājī hunō
living-is, and lost-gone was, he again got-is, therefore happy to-become
 or kōd karan chābhjē-hō'
and merriment to-make fitting-was'

[No. 22]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

BĀGRĪ

STATE BIKANER

एक राजा थो । वीं एक साहुकार कने दस पाँच कोड रुपैयो देखिओ और सुण्यो । वीं राजा-गे मन-में एसी-क आई कि ई-रा रुपैया खोसणा चाह्यो । एसी तजवीज-सँ लेणा चाह्यो कि ई-हँ वुरो वी मालूम न देवे । वीं राजा वीं साहुकार-नै बुलायो । बुलाओर साहुकार-नै एसी फरमाई कि चार चीज रहे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बघे-ही बघे । एक घटे न बघे । एक घटे और बघे । साहुकार इकरार कखो कि छे महीने-में चारों चीज हाजिर करशुं । वीं-सँ राजा इकरार-नामा लिखवा-लीयो कि छे महीने-में हाजिर न करहँ तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घरों जा गुमाश्ता-नै कानी-कानी कागज दीया कि किछाँ भाउ मिऊँ ऐ चारों चीज खरीद-कर भेज देओ गुमाश्ता वुतेरी ढँड करी लाधी नहीं । गुमाश्ता उलटो जवाब सेठ-नै लिख-दीयो कि इठे किछाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इन्हां चीजाँ-नूँ जानै-है । साहुकार-नै बडो भारी फिकर होयो अब काँई जावता करीजे । धन तो राजा ले-लेयो । भंडो ढाको होयो ॥

तो साहुकार-गो लुगाई बोली था-नूँ काँई एसी फिकर है सेठ-जी सो म्हां-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गे किछाँ बताऊँ । लुगाई इठ पकड-लीयो । हँ तो पूछाँ-ही रहशूँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाश्ता कने लिखा-था । सो गुमाश्ता जवाब दे भेज्यो-है । चारों चीज न द्याँगा तो माल-धन सब राज ले-लेयो । साहुकारणी बोली कि आँ चीजाँ खातर राज काँई म्हारो धन ले-लेयो । ऐ चारों चीजाँ रहे म्हारे बाप कने ल्याई-थी । म्हारा जुगचा-में बाँधोडी पडी है । राज माँग्यो दे देश । साहुकार एसी कही म्हां-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ थे राज-में अरजी कर-देओ कि आप म्हारा-सँ काँई चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी विचारी कि थे तो सोच-समझ बात कही-थी । पण एसी चीज लुगायाँ कने लाध-जावें तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै हरकारो बुलावण भेज्यो । साहुकारणी कछो कि राजा-जी आप-री कोई सुतबर बाँदी भेज-देवे तो हँ बाँदी-नूँ दे-देश । बाँदी रानी-ने दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ईं ढाले चार बेर हरकारो गयो अर चार टैकाँ आयो । पछे साहुकार-बघी आई । हात-में एक धाऊ ल्याई । एक दूध-गो कटोरो धाऊ-माँही राख्यो आर एक दाना चना-गो एक दाना मोठ-गो एक दूब घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो वाटकी राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बघी तूँ म्हारी धरम-गी पुत्री है । वोह चीज पछे देओ । येह काँई कियो येह बता म्हां-नै । वीं कछो अन्न-दाता पहलाँ आप-री चीज ले-लेओ । पछे वताऊंगी । आप पूछो-थो कि एक घटे-ही घटे । वोह तो उमर है । और आप कछो बघे-ही बघे सो वोह तुणा है । बघी-ही चकी-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है। और घटे और बधे सो वोह सृष्टि है। राजा पृच्छी येह तैं काँई कखी। बोली आप-री कचहरी में बैख्यो कोइ गधो है कोइ घोडो है कोइ डांगर है कि कोइ ओ न कख्यो कि क्रोड-पती-गे घर-सँ वीरवानी कचहरी में किछाँ आ सके। और आप बच्चो हो सो दूध पीओ। दूसराँ मालिक हो। हँ आप-नै कह नहीं सकती। म्हारे पीहर-गे राजवाड में पधारो। तो आप नै बी डांगर बतावे।

[No 22]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

RĀGRI

DISTRICT HISSAR

TRANSLITERATION AND TRANSLATION

Ēk rāj thō Vī ek sāhukār kanē das pīch krōr rupayō
I long was By him a merchant near ten fire crores rupee
 dekhuo aur sunō Vī rāj-gō man-mē cī-k ai kī,
was seen and was-heard That long-of mind in such (-a-thought) came that,
 'ī rī rāj vī khus'nī oh dhjē Dsi taj'wīj sū
'is on of rupees to be-tal en-away it is proper Such device-by
 kī ch dhjē lī ĩ-hū burō hī mālūm na
they are to be tal it-is proper that to-'im-also erd also apparent not
 dev' Vī rāj vī sāhukār-nai bulāyō Bulār
it-is-are' By-that long that merchant-to it-is-called Having-summoned
 sāhukār na cī phar'mū kī, 'chār chij mhō nū paidā kai dē
the merchant to such was-ordered that, 'four things me for produced make
 Ēk to ghatē-hī ghatē Ēk badhē-hī badhē Ēk
One verily decreases verily decreases One increases verily increases One
 ghātē na badhē Ēk ghātē aur badhē' Sāhukār ik'rār
decreases not increases One decreases and increases' By the merchant promise
 karō lī, 'chhe mahinē mē chārī ohīj hājir kar'sū'
was-made that, 'six months in the four things present I-will-make'
 Vī sū rāj ik'rār nīmī lkh'wa-litō kī, 'chhē mahinē mē
him-from by-the-long a bond was-caused-to be-written that, 'six months in
 hājir na karū, tō mērē ghar mīhī jō dhan hai so rāj-ro
present not I-make, then my house in what wealth is that the-Government-of
 hōyō' Ik'rār lkh sāhukār ghar-mē gayō
became' Bond having-written the-merchant house-in went
 Gharī jī, gumāstā-nai kānī-kānī kōgaj diyē kī,
In-the-house having-gone, agents-to one by-one letters were sent that,
 'khyā bhāu mījai, ai chārī chij kharid kar bhēj-dēo'
'at-whate'er rate they may be got, these four things purchased having send'
 Gumāstā butīi dhūd karī, lādhi nahī Gumāstā
By-the-agents much search was made, (the things-)werē-got not By the-agents
 ul'tō jawab sūth-nai lkh diyo kī, ithō khyā bhāu ai
in return answer the-banker to was-writ n that, 'here at any rate these

har'k irō buliwan bhūjyō Sāhukār'nī kahyō kī,
a-messenger to call was-sent By-the-merchant's-wife it-was-said that,
 r'ijā-jī īp-rī kōī mut'bar bādī bhēj-dēwē, tō hī
'His-Majesty his-own some trustworthly female-slave may-send, then I
 hīdī-nū dē-dēsī Bādī rānī-nai dē dēsī
the female-slave-to will-give up The female-slave the-queen-to will-give-up
 Rīnī r'ijā-nai dē-dēsī ' Rājā na mānī ī
The queen the-king-to will-give-up' By-the-king not she-was-heeded In-this
 dhilē chār hēr har'kārō gayō, ar chār hēlā āyō
manner four times the-messenger went, and four times came(-back)
 Pachhē sāhuk'ir bāchchī āī Hāt-mē ēk thāl lvāī Ek
Afterwards the merchant-girl came Hand-in a tray she-brought A
 dūdh-gō katōrō thāl māhī rākhō, aur ēk dānī chanā-gō, ēk
milk-of cup tray on was-placed, and a grain gram-of, a
 dīnī mōth-gō, ēk dūb ghās-gī Ek ēk dānā thal-kārā-gē
grain retch of, a blade grass-of One one grain the officials of
 āgē, aur ghās hī thal-kārā gē āgē, dūdh-gō bāt'kō rājā-jī-gē
before, and grass also the-officials-of before milk-of dish His-Majesty-of
 āgē dhar dīvō Rājī cēī phar'māī kī, 'sāhuk'ir-bāchchī,
before were-placed By-the-king thus it-was-ordered that, 'merchant girl,
 tū m'hīrī dharam-gī puttī hai Woh chij pachhē dēō
thou my religion-of daughter art Those things afterwards give
 Yeh kīī kiyō, reh batā mhā-nai ' Wāī kahyō,
This what is-done, this explain me-to' By her it-was-said,
 'ann-dātī, pah'ī āp-rī chij lē-lō Pachhē batāūgi
'food-giver, first Your-Honour's things take Afterwards I-will-explain
 āp pūchhō-thō kī, "ēk ghatē-hī ghatē" Woh
By-Your-Honour asked-it-was that, "one decreases-veryly decreases" That
 tō umar hai Aur āp kahyō, "badhē-hī
indeed life is And by-Your-Honour it-was-said, "increases-veryly
 badhē," sō woh trishnī hai Badhī-hī chājī-jāē Aur "ēk
increases," so that ambition is Increasing-veryly it-goes-on And "one
 ghatē na badhē," sō karm-gī rēkh hai Aur "ghatē aur
decreases not increases," so fate-of line is And "decreases and
 badhē," sō woh srishṭī hai ' Rājā pūchhī, 'yeh taī
increases," so that creation is' By-the-king it-was-asked, 'this by-thee
 kīī karyō?' Bōlī, 'āp-rī kachah'rī-mē bathyō kōī
why was done?' She-spoke, 'Your-Honour's court-in seated some-one
 gādhō hai, kōī ghōrō hai, kōī dāgar hai, kī kōī
ass is, some-one horse is, some-one beast is, because by-any one
 ō na kahyō kī, "krōr-patī-gō ghar sū bīr'bānī kaobah'rī-mē
this not was-said that, "millionaire-of house-from a-woman court-in

kihyā ā sakē" Aur āp bachchō hō, ' sō dūdh pīō. Dūst-rā
how come can" And Your-Honour baby is, so milk drink Besides
 mālik hō, hū āp-naī kah nahī sak-tī Mhārē pīhar gē
lord you-are, I Your-Honour-to say not can In-my father-of
 rāj-wār-mē padhārō Tō āp-naī bī dāgar batāwē'
kingdom-in go Then Your-Honour also beast they-will-point-out'

FREE TRANSLATION OF THE FOREGOING

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing, (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases, and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask me for these things? These are the kind of things that are got from a woman".'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, ' Cherisher of the poor, first accept the four things You ask for a thing that is ever decreasing That is life You ask for a thing that is ever increasing That is ambition, which is never satisfied The thing which never increases or diminishes is one's fated lot, and the thing which both increases and diminishes is the created universe ' Then the king asked her the meaning of her actions She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court (Hence I offered them their appropriate food) And you, sire, are a baby, therefore please drink this milk which I have brought But you are also my Lord and King, and hence I cannot say more to you But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute

¹ Here there is a pun The Hindi *ghaṭ*at̐ bhṛā*at̐* means 'to change' Creation is always changing

CENTRAL-EASTERN RĀJASTHĀNĪ.

JAIPURĪ.

The following two specimens of Jaipurī come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp 33 and ff. They have been prepared for this survey by the Rev G Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[No 23]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (STANDARD),

JAIPUR STATE.

SPECIMEN I.

(Rev G. Macalister, M A, 1899.)

एक जणा-कै दो बेटा छ। वां-में-सूँ छोटक्यो आप-का बाप-ने खई दादा-जी धन-में-सूँ जो बाँटो रहारै बाँटै आवै सो मूँ-ने द्यो । वो आप-को धन वां-ने बाँट दीनू । योडा-ई दिना पाछे छोटक्यो बेटो सब सोर-समेटर दूर परदेस-में चक्क्यो-गयो अर जँडै कुगैलीं चालर आप-को । 'धन उछा-दीनू । जँ-ने सब-क्यूँ उछा-दीयाँ पाछे जँ देस-में एक बडो काक पवो अर वो छै गो कंगारू । वो गयो अर जँ देस-का रैवाहाका-में-सूँ एक जणा-कै रैवा लगो । वो जँ-ने सूर चरावा-ने आप-का खेतों-में खिनातो । सूर जो पातडा खाय-छा वां-सूँ वो आप-को पेट भरवा-ने राजी हो । जँ-ने कोई-ई आदमी को-देतो-ने । अब जँ-की अकल ठिकाणी आई । निद वो बोल्हो अक म्हारा बाप-का नरा मँजूरों कने अतरो छै-क वै आप खा-ले अर और पाछो पटक-ले अर में भूकाँ मरूँ । में ऊठसूँ अर म्हारा बाप कने जासूँ अर जँ-ने खेसूँ अक दादा-जी में पणमसर-को पाप कखो-छै अर थाँकै आगे पाप कखो-छै अर अब ई लायक कोने अक थाँ-को बेटो जानूँ । मूँ-ने भी थाँ-का मँजूरों-में एक मँजूर राख-ल्यो । वो ऊळ्यो अर आप-का बाप कने आयो । जँ-ने दूर-सूँ आतो देख्यो-र बाप-ने दया आ-गई । वो भागर जँ-ने गलै लगायो अर जँ-सूँ हित कखो । बेटो बाप-ने खई दादा-जी में पणमसर-को पाप कखो-छै अर थाँ-कै आगे पाप कखो-छै अर अब में ई लायक कोने अक थाँ-को बेटो जानूँ । पण बाप आप-का आदम्यों-ने खई-क चोखा-सूँ चोखा लत्ता ल्यावो अर जँ-ने पैरावो । जँ-का हाताँ-में बींटी पैरावो अर पर्गाँ-में जूयाँ पैरावो । अर आपाँ खाँवाँ पीवाँ अर कुसी कराँ । क्योँक यो म्हारो बेटो मर-गयो-छो जो फेर जीयायो अर गुम-गयो-छो जो लायायो । अर वै कुसी करवा लाग्या ॥

जं-को बडो घेटो खेत-में छो । वो आयो अर घर-कै कनेसीक पौंछो जिद नाचवो गावो अर बजायो सुणूं । वो आदर्या-में-सूं एक ने बुलायो अर जं ने पूछी भक ये काईं वार्तां रहे-छे । वो जं-ने खई-क धारो भाई आयो छे । जी-सूं धारो वाप जीमण कखो-छे क्योंकि जं-कने वो नीका भर्का आ-गयो । वो रोस रहे-गयो अर माई-ने फो-गयो-ने । ई-सूं जं-को वाप बार्ता-ने आयो अर जं-ने मनायो । वो जुवाव देर आप-का वाप-ने खई-क देख यां अतरा बरसा-सूं में धारी ठेक करूं-छूं अर धारो खेवो कदेई को-नाख्यो-ने । तो-वी तू मूं-ने तो एक बकरा-को बह्यो भी कदे को-दीनूं-ने क मैं म्हारा साती भायका-ने लेर कुसी करतो । पण धारा ईं वेटा-ने आतां-ईं जो धारो धन रांडा में उडा दीनूं तू जं-कै-ताईं जीमण कखो । वो जं ने खई वेटा तू सदा म्हारी साय छे । ज्यो-कूं म्हारे कने छे सो धारो-ईं छे । कुसी करवो अर राजी जेवो जेती वात-ईं छी क्योंकि यो धारो भाई मर-गयो छो सो फेर जीयायो अर गुम गयो छो सो लायायो-छे ॥

[No 23.]

INDO-ARYAN FAMILY

CENTRAL GROUP

RĀJASTHĀNĪ

JAIPURĪ (STANDARD)

JAIPUR STATH

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk janā-kai dō bētā chhā Wñ-mañ-sũ ohhōt'kyō āp-kā
A man-to two sons were Them-among-from by the-younger his-own
 bāp-nai khai, 'dādā-jī, dhan-mañ sũ jō bñtō mhārāi
father-to it-was-said, 'O-father, wealth-among from what share my
 bñtai āwai, sō mñ-nai dyō' Wō āp-kō dhan wñ-nai bñt dīnū
in-share comes, that me-to give' He his-own wealth them-to divided
 Thōrā-i dinā pāohhai ohhōt'kyō bētō sab sōr-samētar dūr
A-few indeed days after younger son all gathering far
 par-dēs-mañ chalyō-gayō, ar ūdai luggaññ chālar āp-kō
foreign-country-into went-away, and there in evil-ways walking his own
 dhan urā-dīnū Ū-nai sab-kyñ urā-diyñ pāchhai ū
wealth was-wasted-away Him-to all-whatever-was being-wasted after that
 dēs-mañ ēk barō kāl paryō, ar wō whai-gō kñgāl Wō gavō ar
country-in a great famine fell, and he became poor He went and
 ū dēs-kā raibāhālñ-mañ-sũ ēk janā-kai raibā laggō Wō
that country-of dwellers among-from one man-with to-live began By-him
 ū-nai sūr charābā-nai āp-kā khētñ-mañ khinātō Sūr jō pāt'rā
him-to swine feeding-for his-own fields-into it-was-sent Swine what hushs
 khāy-chhā wñ-sũ wō āp-kō pēt bhar'bā-nai rāji chhō
eating-were them-from he his-own belly filling-for pleased was
 Ū-nai kōi-i ād'mī kō-dētō-nai Ab ū-kī akkal thukñnai
Him-to any-even man (was-)giving-not Now his wisdom in-a-right-place
 āi Jīd wō bōlyō ak, 'mhārā bāp-kā narā mājūrñ-kanaī
came Then he said that, 'my father-of many labourers-with
 atrō chhai-'k wai āp khā-lē ar auī pāohhō-pātak-lē, ai
so-much is-that they themselves may eat and also may-spare, and
 mañ bhūkñ marñ Mañ ūth'syñ ar mhārā bāp-kanaī jāsyñ,
I in-hunger die I will-arise and my father-near I-will-go,

ar ũ-nai khaisyũ ak, "dādā-jī, maĩ Pan'mēsar-kō pāp
and him-to, I-will-say that, "O-father, by-me God-of sin
 karyō-chhai, ar thā kai āgai pāp karyō-chhai, ar ab ĩ
done-has been, and you-of- before sin done-has-been, and now this
 lāvak kōnai ak thā-kō bētō bājũ Mũ-nai bhi thā-kā
worthy (am-)not that your son I-may-be-called Me-to also your
 mājūrā maĩ ēk mājūr rākhi-lyō " Wō ũthyō ar āp-kā
labourers-among one labourer keep " He arose and his-own
 bāp-kani iyo ũ-nai dūr-sũ ātō dēkhyō-'r bāp-nai
father-near came Him-to far-from coming it-was-seen-and father-to
 dayā ā-gai Wō bhāgar ũ-nai galai lagāyō ar
compassion came By-him running him-to on-neck it-was-applied and
 ũ-sũ hēt karyō Bētō bāp-nai khai, 'dādā-jī,
him-with love was-made By-the-son father-to it was-said, "O-father,
 maĩ Pan'mēsar-kō pāp karyō-chhai, ar thā-kai āgai pāp
by-me God-of sin done-has-been, and you-of before sin
 karyō-chhai, ar ab maĩ ĩ lāvak kōnai ak thā-kō bētō
done-has-been, and now I this worthy (am-)not that your son
 bājũ ' Pan bāp āp-kā ād'myā-nai khai-'k,
I-may-be-called' But by-the-father his-own men-to it-was said-that,
 'chhōkhā-sũ chhōkhā lattā lyāwō ar ũ-nai pairāwō, ũ-kā hātā-maĩ
good-than good clothes bring and him-to clothe, his hands on
 bīti pairāwō, ar pagā-maĩ jūtyā pairāwō ' Ar āpā
a-ring place, and feet-on shoes put And let-us-all
 khāwā piwā ar kusi karā, kyōk yō mhārō bētō mar-gayō-
eat drink and merriment make, because this my son dead-
 chhō, jō phēr jiy-āyō, ar gum-gavō-chhō, jō lādy-āyō Ar
was, that-one again is-alive, and lost-was, that-one is-found And
 wai kusi karbā laggyā
they merriment to-make began

Ū-kō barō bētō khēt-maĩ chhō Wō āyō ar ghar-kai kanaisik
His elder son field-in was He came and house-of near
 pauchhyō, jid nāch'bō gābō ar bajābō sunyũ Wō ād'myā-
reached, then dancing singing and playing he-heard He men-
 maĩ-sũ ēk-nai bulāvō ar ũ-nai pūchhi ak, 'yē kāĩ bātā
among-from one to called and him-to asked that, 'these what things
 whai-chhai?' Wō ũ-nai khai-'k, 'thārō bhāi āyō-chhai,
are-being-done?' He him-to said-that, 'thy brother come-is,
 jī-sũ thārō bāp jīman karyō-chhai, kyōk ũ-kanai wō nīkā-
which-for thy father a-feast has-made, because him-to he safe-and-
 bhaĩ ā-gavō ' Wō rōs whai-gayō, ar māĩ-nai kō-gayō-nai ĩ-sũ
sound came ' He angry became, and withn went-not This-for

ũ-kō bāp bārā-nai āyō, ai ũ-nai manāyō Wō
his father outside came, and him-to persuaded He
 juwāb dēr āp-kā bāp-nai khaī-'k, 'dckh, yñ nī'rū bar'sī-
answer giving his-own father-to said-that, 'behold, these so-many years-
 sū māī thārī thai karū-ohhū, ar thārō khahō kadē-i kō-nākhō-
from I thy service am-doing, and thy order ever broke-
 nai, tau-bī tū mū-nai tō ōk bak'rā-kō baohchō bhū kadē
not, yet thou me-to indeed a goat-of young-one even ever
 kō-dinū-nai-'k māī mhārā sūti-bhāy'ñ-nai lēr kusī
gavest-not-that I my companions-and-friends having-taken merriment
 kai'tō, pan thārā ī bētā-nai ātā-ī, jō thārō dhan
might-make, but thy this son-to on coming-immediately, who thy wealth
 rādā-māī urā-dinū tū ũ-kai-tāī jīman kaiyō ' Wō ũ-nai
harlots-among wasted thou him-for a-feast made ' He him to
 khai, 'bētā, tū sadā mhāī sūth chhai, jvō-k'ñ mhārāi-kanai
said, 'son, thou always me with at, whatever me-near
 chhai sō thārō-i chhai Kusī kar'bō ai rāji wkhābō
is that thine-alone is Merriment to-make and pleased to-be
 whaitī bāt-i chhī, k'ōk vō thārō bhūī mar-gavō-
becoming (proper-)thing-veryly was, because this thy brother dead-
 ohhō, sō phēr jīv-āyō, ar gum-gavō chhō, sō lādī-āvō chhai '
was, he again is-alive, and lost was, he found is '

[No 24]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (STANDARD)

JAIPUR STATE.

SPECIMEN II

(Rev. G Macalister, M A., 1899.)

एक राजा छो । अर जँ-के दो बेटा छ । भगवान-की असी मरजी हुईस वो राजा बेटा धाकक छ जिदी मर-गयो । मरती भगत आप-का छोटा भाई-ने बुलार आप-का दोन्यू बाळका-की अर आप-की राणी-की सरस ज-ने घाल गयो अर या खै-गयो अक ये दोन्यू काम-काज-में ने समजे जितै काम-काज राज-को तू करवो करजे । अर ये ख्याणा समंजणा जै-जाय जिद यां-को राज-पाट यां-ने समझा-दीजे । सो राजा-ने मखा पाछे यो-ई काम-काज करै अर सारा राजपाट-को कुलकुल यो-ई मालिक जै-गो । थोड़ा-सा दिना पाछेयो आप-का मन-में विचारी-अस ये 'दोन्यू भतीजा बडा जै-जायला तो राज-पाट आपणा हात-सूं खुस-जायलो । जे जै तो यां-ने पैली-ई मरा-नैखावा-को उपाय करा । सो वो या बात विचारर घर-का नाई-ने बुलायो अर जँ-ने सालच देर या खई-अस, तू यां दोन्यू छोरां-ने मार-नाख । नाई हाँमळ तो भर-लीनी पण मन-में घणू-ई पिस्तावे । अर जँ काका-का कैवा-सूं भीर-का राख करार वां दोन्यां-की सँवार करवाने रणवास-में गयो । वै दोन्यू भाई सँवार करावा-ने आया । जिद नाई राख पेटी में-सूं काडर मेळ्या अर रोवा लाग गयो जिद राणी खई अरे भाई खवास तू क्यों रोवै-छै । राजा-जी मर-गया तो पछा मर-जावो । नाराण करी तो थोड़ा-सा दिना-में ये बी राजा जै-जायला । नेवगी बोळ्यो म्हराज में ई बात-सूं कोने रोऊं । मैं औरी बात-सूं रोऊं-छूं । राणी पूछी-स वा कोई बात छे जी-सूं तू रोवै-छै । नेवगी खई अक म्हराज यां कंधरां-का काका-जी मूं-ने यां दोन्यां-ने मारवा-कै-ताई भीर-का राख दीना-छै । अर या खई छै-क तू यां दोन्यां-ने मार-नाख । सो म्हराज मूं-सूं तो माखा को-जाय-ने । म्हारे तो ये-ई राजा छै । सो मैं ई बात-सूं रोऊं-छूं । राणी खवास-ने ती पाँच म्हौर देर बिदा-कर-दीयो अर आप विचारी-अस अब ऐछे रैवा-को धरम कोने । जे जै तो यां दोन्यां-ने लेर कौडी-ने चक्की चालूं॥

[No 24]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (STANDARD)

JAIPUR STATE.

SPECIMEN II.

(Rev G Macalister, M A., 1899)

TRANSLITERATION AND TRANSLATION.

Ek rājā chhō Aī ũ-kai dō bētā chhā Bhag'wān-kī asi
 One king was And him-to two sons were God-of such
 mar'jī huī's wō iājā bētā bālak chhā jidī mai-gayō Mar'ti
 will became-to-him that king sons children were then he-died During
 bhagat āp-kā chhōtā bhāī-nai bulāi āp-kā dōnyū bā'k'ā kī
 time his-own younger brother-to having-called his-own both children-of
 ai āp-kī rānī-kī saram ũ-nai ghāl-gayō, ai yū khaī-gayō
 and his-own queen-of protection him-to he-entrusted, and this said
 ak, 'yē dōnyū kām-kāj-maī nai sam'jai pttai kām-kāj
 that, 'these both works-duties-in not understand till-then works duties
 rāj-kō tū kar'bō-kar'jē Ar yē syānā samāj'nā whai-jūy,
 kingdom-of thou continue-to-do And these of-age understanding may-become,
 jid yā-kō rāj-pāt yā-nai sam'lā-dijō' Sō rājā-nai mar'yā pāchhai
 then them-of throne them-to make-over' So the-king-to dying after
 yō-i kām-kāj karai, ar sārā rāj-pāt kō kulākul yō-i mālik
 he-alone works-duties does, and entire throne-of complete he-alone master
 whai-gō Thōrā-sā dinā pāchhai yō āp-kā man-maī bichārī-as,
 became Very-few days after by-him his-own mind in it-was-thought-by-him,
 'yē dōnyū bhatijā barā whai-jāy-lā, tō rāj-pāt āp'nā hāt sū
 'these two nephews big will-become, then the-throne our hand-from
 khus-jāy-lō Jai whai, tō yā-nai paū-i marā-nākhābā-kō
 will-be-taken-away If it-may-be, then them-to first-even killing-causing-to-be-thrown-for
 upāy karā' Sō wō yā bāt bichārar ghar-kā nāi-nai
 device let-us-make' So by-him this thing having-considered house-of barber-to
 bulāyō, ar ũ-nai lālach dēr yā khaī-as,
 it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 'tū yā dōnyū chhōrā-nai mār-nākh' Nāi hāmaj tō bhar-linī,
 'thou these two boys-to kill-cast' By-the-barber assent indeed was-given,
 pan man-maī ghanū-ī pistāwai Ar ũ lākā-kā kaibā sū jhan-kā
 but mind-in much-indeed he-repents And that uncle of saying-from poison-of

rāchh laiār wā dōnyā-kī sāwār karābā-nai ran-wās-māi
implements having-got-made them both-of hair-cutting doing-for female-apartments-in
 gavō Wai dōnyū bhāi sāwār karābā-nai āyā Jid
went Those two brothers hair-cutting getting-done-for came When
 nāi rāchh pōti-māi-sū kārār mēlyā ar
by-the-barber the-implements case-in-from having-drawn-forth were laid-out and
 rōbā lāg-gavō, jid rānī khāi, 'arai bhāi Khawās,¹ tū
to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou
 kyō iōwai-chhai? Rājā-jī mar-gayā, tō paryā-mar-jāwō Nārān karī,
why dost-weep? The-King is-dead, then let-him-be-dead (If)-by-God it-is-done,
 tō thōrā-sā dinā-māi yē bi rājā whai-jāy-lā' Nēw-gī bōlyō,
then a-very-few days-in these also king will-become' The-servant spoke,
 'Mhārāj, māi ī bāt-sū kō-nai rōū Māi aur-i bāt sū
'Your-Majesty, I this thing-from not weep I another-indeed thing-from
 rōū-chhū' Rānī pūchhi-'s, 'wā kālī bāt chhai jī-sū
am weeping' By-the-Queen it-was-asked-by-her, 'that what thing is which-from
 tū rōwai-chhai?' Nēw-gī khāi ak, 'Mhārāj, yā
thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mār-bā-kai-tāi jhair-kā rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dinā-chhai, ar yā khāi-chhai-'k, "tū yā dōnyā-nai mār-nākḥ"
have-been-given, and this has-been-said-that, "thou these two-to kill cast"
 Sō, Mhārāj, mū sū tō mārāyā kō-jāy-nai Mhārāj tō yē-i
So, Your-Majesty, me-by indeed killed (they-)do-not-go To me indeed these-very
 rājā chhai Sō māi ī bāt-sū rōū-chhū' Rānī khawās nai tō
king are So I this thing-from am-weeping' By-the-queen the-barber-to then
 pāch mhaur dēr bidā-kar dīyō, ar āp bichārī-
five gold-coins having given he was-dismissed, and by-her-herself it-was-thought-
 as, 'ab aīdai raibā-kō dharam kō nai Jai whai, tō yā
by-her, 'now here living-of propriety (is-)not If it-may be, then these
 dōnyā-nai lēr kaurī-nai chali chālū'
two having-taken somewhere-to let-me-depart'

FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a king who had two sons By the will of God it was or-
 dained that he died while they were yet children On his deathbed he called to him
 his younger brother and entrusted to him the care of his two children and of his queen.
 He said to him, 'as long as these children are too young to understand the business of the
 state, you must rule the kingdom, but as soon as they have reached years of discretion,
 you must make over the throne to them.' So after the king's death the brother performed
 all the duties of the state and became complete master of the throne After a short while
 he thought to himself that in course of time his nephews would grow up and take the

¹ The word *khawās* or *khawās* (*حواس*), a confidential servant, is employed in Jaipurī to mean 'barber'

kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I *can't* do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)

JAIPURĪ (TĒRĀWĀṬĪ)

✓The hill district in the north of Jaipur state is known as Tērāwāṭī, the ancient home of the Tōmar or Tur Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwāṭī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwāṭī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 312,551.

As might be expected, Tērāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwāṭī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *l* and *g* are interchangeable as in the root *thāk* or *thag*, to be weary. This is a very old peculiarity, dating from at least the 12th century. ✓

The genitives singular of the first and second personal pronouns are *mēi ō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *ai*, or *vō*, this, plural *ai*. Its singular oblique base is *ai* or *ai*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *baī*. The obl. sing. is *bai*, *baī*, or *bī*, and the oblique plural is *bā*.

The relative pronoun is *jaḷō*, who, obl. sg., *jaḷā*, *jaī*, or *jī*, nom. pl. and obl. pl. *jaḷā*.

The interrogative pronoun *kun*, who? has an obl. sg. *kaī*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *layō* is 'any,' with an obl. sg. *kaī*.

Jaṇā is 'then'.

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mār-tū*, one who strikes. The future takes *gō*, as in *mār-gō*, I will strike. We may note the irregular causal verb, *pāy-bō*, to cause to drink.

The negative is *lōnyai*.

In other respects the grammar follows that of Standard Jaipurī, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*.

The following specimen of Tērāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[No 25]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (TŌRĀWĀTĪ)

JAIPUR STATI

Rei G Macalister, M A, 1899)

फूलजी भाटी छो सिदी-को राजा । सो सिदी का राज-में मेडता-का पिडता में बाँदियो । जद सात बरस ताणी मे कोन्ये बरस्यो जको देस हुतक फुतक ज्हे-गयो । काक पड गयो । अद कैवाळा कही-अस थाँ-कै तो सिदी-का राज-में मेडता-का पिडता में बाँदियो-अस । हिरणाँ की डार छै जी-में किसतूखो हिरण छै । बी-कै सींगडी-कै मे बाँदियो । जको बी हिरण-नै मारो जद थारा राज-में मे बरसै । सो राजा हज्जारूँ घोडो लेर हिरणाँ-की गैल दिया-छै । सो घोडा घागता गया । जे घोडा रैता-गया अर हिरण बी रैता-गया । सो ओर तो रै-गया अर वो किसतूखो हिरण अर राजा कोई सैकडी कोस चक्का-गया । सो हिरण थाकर ऊवो रै-गयो । जणाँ राजा हिरण-नै मार-गयो । सो सात बरस-को आसूदो छो सो मूसक धार मे आर पद्यो । सो राजा मे को माखो घोडा का हाना कै चिप-गयो । थाक्योडो तो छो-ई राजा । सो राजा नै सुरत नई अर घोडा-नै सुरत । जो कोई उजाड बगान-कै माँई एक हीर की ढाँणी छी । सो भिनखाँ की बोली सुणर घोडो बी हीर-की ढाँणी कनै आर खडो रछो अर हींसो । जणाँ हीर कही रै घोडो सो काँई हींसो । वाराँ-नै देख्वाँ । कँवाड खोकर देखो । सो दो चार जणाँ आर देखै तो घोडा-का हाना-कै एक मानबी चिप-रछो-छै । सो बी-नै उतार माँई-नै ले-गया । घोडा-नै घास दाणू दे-दियो । बी-नै सुवाण दियो । रूई में डपटर सुवाण दियो । सो आदेक रात को बी-कै निवाँच बापखो । सो बी खावा-नै माँग्यो । सो जाट की बेटी आप-की मा-कनै सँ दूद ल्यार पायो अर पार सुवाण दियो । फेर सुंवार हुयोर वो ऊखो ई । जणाँ तम्मा हम्मा सबी पूछ्यो । तू कुण छै । खटे को छै । खटे आयो छै । जणाँ बी खयो सिदी-को तो में राजा हूँ । फूलजी भाटी मेरो नाँव छै ॥

[No 25]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (TÖRĀWĀTĪ)

JAIPUR STATE

(Rev G Macalister, M A, 1899)

TRANSLITERATION AND TRANSLATION

Phul-jī Bhāṭī chhō Sindī kō rājā. Sō Sindī-kā iāj-maĩ Mēr'tā-lā
Phul-jī Bhatī was Sindh of king So Sindh-of kingdom-in Merta-of
 pindatā mē bāḍiyō Jad sāt baras tññī mē kōnyai bai'syō,
by-pandits iain was-tied-up Then seven years during iain not rained,
 jakō dēs hutaḷ-phutaḷ n hai-gayō, kāl paḡ-gayō Tad
so-that the land ruined became, a famine fell Then
 kaibālā kabī as, 'thā-kai tō Sindī-kā rāj-maĩ
by-those who say it-was said-by-them, 'you-of verily Sindh-of kingdom-in
 Mēr'tā-lā pindatā mē bāḍiyō-as Hir'nā-kī dār chhai,
Merta-of by-pandits iain has-been-tied-up-by-them Deers-of herd is,
 jī-maĩ kis'tūryō hiran chhai Bī-kai sīg'rī-kai mē bāḍiyō Jakō bī
which in musk deer is It-of horn-to rain was tied So that
 hiran-nai mārō. Jad thārā rāj-maĩ mē bar'sai' Sō rājā
deer kill Then your kingdom-in iain may iain' So by-the-king
 haijārū ghōrō līr hū'nā-kī gail diyā-chhai Sō ghōrā
thousands horse having-taken the-deers-of pursuit was-given So the-horses
 thāg'tā-gayā, jō ghōrā raitā gayā ai huan bī
became-tired, so that the horses remained(-behind) and the-deers also
 raitā-gayā Sō ōi tō iai gayā, ar bō kis'tūryō huan
remained(-behind) So others verily remained(-behind), and that musk deer
 ar iājā kōi saik'rī kōs chalyā-gayā Sō huan thākar ūbō
and the king some hundreds los went-away So the-deer being-weary standing-still
 iai gayō Janā rājā hiran-nai mār-gēryō Sō
remained Then by the-king the-deer-to having-killed-it-was-caused-to-fall So
 sāt baras-kō āsūdō chhō, sō mūsāl dhār mē ai paryō
seven year-of stored-up was, so pestle(-like) torrent iain having-come fell
 Sō rājā me-ko māryō ghōrā-kū hānā-kai chip-gayō Thakyō-rō tō
So the king rain of was struck horse-of pommel-to clung Wearing indeed

cūhō-i rājā Sō rājā-nai surat nāi, ar ghōrā-nai
was-terily the-king. So the-king-to consciousness was-not, and the-horse-to
 surat Jō-kōi ujār-bhān-kai māi ek hir-kī dhānī chhi Sō
consciousness A-certain wild-jungle-of within an Ahir-of hamlet was So
 min'khā-kī bōli sunar ghōrō hī hir-kī dhānī lanai ār
men-of voice having-heard the-horse that Ahir-of hamlet near having-come
 khayō rāhyō ar hīsyō. Janā hir l hī, 'rai, ghōrō
standing remained and neighed Then by-the-Ahir it-was-said, 'O, horse
 sō kāi hīsyō? bhā-ā-nai dākhā Kāvār l hōlar dēkhō'
that what neighed? outside-to let us see The-door having-opened see'
 Sō dō chār janā ār dēkhā, tō ghōrā-kā hānā-lai ek
So two four persons having-come see, terily a-horse-of pommel-to a
 mā-ōi chip-rāhyō-chhai. Sō hī-nai utār māi-nai lē-gayā
man clinging-is So him having-taken-down within-to they-brought
 Ghōrā-nai ghāz dānū dē-diyō Bī-nai suwān-diyō Rūi-māi
The-horse-to grass grain was-given. Him-to it-was-put-to-sleep Cotton-in
 dāyār suwān-diyō Sō ēk rāt-kō hī-lai nīwāch bāp'ryō
having-rolled it-was-put-to-sleep So about-half night-of him-to warmth arrived
 Sō hī khābā-nai māgyō. Sō jāt-kī bēti ēp-lī
So by-him food-for it-was-asked So a-Jat-of by-daughter her-own
 mā-karai-ā dūd l y-ār pāyō, ar pār
mother-near-from milk having-brought it-was-given-to-drink and having-given-to-drink
 suwān-diyō Phēr sūwār huyō-r hō uthyō-l. Janā
it-was-put-to-sleep. Again morning came-and he arose-immediately Then
 tamā-hamā sār-i pūchhyō, 'tū kun chhai? Khatē-kō chhai?
'you-we' by-all-even it-was-asked, 'thou who art? Where-of art-thou?
 Khatē āyō-chhai?' Janā hī khayō, 'Sindī-lō tō māi
Whence come-art-thou?' Then by-him it-was-said, 'Sindh-of indeed I
 rājā chhū. Phul-jī Bhātī mērō rān chhai'
king am Phul-jī Bhātī my name is'

FREE TRANSLATION OF THE FOREGOING

Phul-jī Bhātī was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellah said, 'In your Kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.' So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk-deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look.' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhat.

(The rest of this interesting folktale will be found in Mr Macalister's *Specimens*, pp 17 and ff.)

JAIPURĪ (KĀṬHAIRĪ)

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangarh state, is known as Kāṭhairī, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipurī, with a few very minor variations. I give as an example a folktale contributed by Mr Macalister. In Kāṭhairī *lũ* may be used as the sign of the accusative-dative and *syũ* is that of the ablative. The agent case of the second personal pronoun is *taĩ*, the nominative being *tũ*. The oblique form is also *taĩ*. The proximate demonstrative pronoun is *aĩ* or *ō* (fem *ā*), thus, obl sg *ĩ*, nom pl *ai*, obl pl *uĩ*. The remote demonstrative pronoun is *icaĩ* or *bō* (fem *bā*), obl sg *icaĩ* or *bĩ*, nom pl *bai* or *icat*, obl pl *uĩ*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *naĩ*. This is not used with substantives. Thus, *bānyũ* (not *bānyā-naĩ*, which would mean 'to the shopkeeper'), by the shopkeeper, *maĩ*, by me, *taĩ*, by thee, *ĩ-naĩ*, by this, *icaĩ-naĩ*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become, *hairĩ-ĩ*, immediately on becoming, *hairbāĩ*, one who becomes, *laĩ* (not *lhair*) is 'he said', *liyō* is 'a thing said'. *Jāyō* or *jāyē* is 'be good enough to go'. *Jāyũ* is translated 'you know'. 'Gone' is *givō*, *gayō* and *gvō*.

In other respects Kāṭhairī is the same as Standard Jaipurī. We may note the change of *i* to *a* in forms like *bakai-lĩ*, it will be sold, *bachāĩ*, considered, *payd* for *piyd* in *payd chhūtābō*, to be rid off, and *jad* for *jid*, then. There is the usual dissipation in *ādĩ*, half, *bar* for *barh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp lai ghar-lai bārari*, lit, in the outside of the house of herself, *ic*, outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipurī, though it probably occurs in that dialect, as I have met it in the Dāng dialects still further to the east. I allude to the Gujarātī way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in *gender* with the object. Thus, *bānyũ āp-lĩ lugāĩ-naĩ jagāĩ* (not *jagāyō*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagāĩ* is put in the feminine to agree with *lugāĩ*. This is the regular idiom of Gujarātī.

Further examples of Kāṭhairī will be found in Mr Macalister's *Specimens*

[No. 26]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ

JAIPURĪ (KĀTHAIRĀ)

JAIPUR STATE.

(Rev G. Macalister, M.A, 1899)

एक बाँखूँ छी । रात-की भगत दोन्यूँ लोग लुगाई घर-में सूता छ । आदी रात गियाँ एक चोर आर घर-में बड-गयो । ऊँ भगत-में बाँखूँ-नै नींद-सूँ चेत हो-गयो । बाँखूँ-नै चोर-को ठोक पड-गयो । जद बाँखूँ आप-की लुगाई-नै जगाई । जद लुगाई-नै कई आज सेठाँ-कै दसावराँ-सूँ चीखीं लागी छै । सो राई भोत मैंगी हो ली । तडकै रिप्याँ बराबर बकै-ली । राई-का पाताँ-नै नीकाँ जावता-सूँ मेक दे । जद लुगाई कई राई-का पाता बारकी तबारी-का खूँ-में पद्या-छै । तडकै-ई नीकाँ मेक-देखूँ । चोर आ वात सुणर मन-में बचारी राई पाताँ-में-सूँ बाँदर ले चाली । ओर चीज-सूँ काँई काम छै । जद वो चोर राई-का पाताँ-की पोठ बाँदर ले-गियो । बाँखूँ देखी ओर माल-सूँ बच्यो । राई ले-गयो । माल-सूँ पड-छूयो । जद दन जग्याँ-ई वो चोर राई-की भोकी भरर वेचवा-नै बजार-में खायो । तो बजार-का पीसा-की टाई सेर का भाव-सूँ मांगी । जद चोर मन में समझी बाँखूँ चालाकी करर आप-का घर-को धन बचा-लियो । पण बीं बाँखूँ-कै तो फेर बीं चालर चोरी करणी । मीनूँ बीस दन बीच-में देर फेरूँ बीं-ई बाँखूँ-कै चोरी करबा चक्यो गियो । रात की बगत फेर बाँखूँ जाग्यो । चोर बाँखूँ-को धन माल सारो एक गाँठडी-में बाँदर हाँ-नै कर लियो । जद बाँखूँ देखी अक हेको करख्य तो न जाणाँ चोर म-नै मार नाखमी । अर हेको नै कख्यो तो धन ले-जासी । जद बाँखूँ आप-की लुगाई-नै जगाई । चोर एक बखारी-पर जार चड गयो । बखारी-में जा बैख्यो । जद बाँखूँ दीवो-जोयो अर लुगाई-नै कई में तो गगा-जी जाख्युँ । एक छोटी-सी गाँठ-में कपडा लत्ता बाँदर त्यार ह्यो । जद लुगाई बोली ओ बगत गगा-जी जाबा-को काँई । दबूग्याँ-ई चक्या-जान्यो । ऐ समचार चोर बैख्यो सुणे । जद वा लुगाई आप-कै घर-कै वारे आर आडोसी पाड़ोस्याँ-नै जगाया । म्हारो घर-को धषी गगा-जी जाय-छै वार ईं भगत सो थे चालर समझा-यो कै दबूग्याँ-ई चक्यो जाने । जद दस बीस आदमी बाँखूँ-का घर-में मेका हो-ग्या अर सारा जणाँ बीं बाँखूँ-नै समझायो वार तो रात छै । दबूग्याँ-ई थारी खुसी छै तो चक्यो-जाने । जद वो बाँखूँ कई थे जानूँ में तो थाँ-को कियो, मान जाख्युँ । पण ओ चोर गाँठ बाँद्याँ बैख्यो । म्हारा सगका घर-की ओ कियो रै-खो । असी चालाकी बाँखूँ करर चोर-नै पकडा-दियो ॥

[No 26]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (KĀTHAIRĀ)

JAIPUR STATE

(Rev G Macalister, M.A, 1899)

TRANSLITERATION AND TRANSLATION

Ēk bānyũ chhō Rāt-ki bhagat dōnyũ lōg lugāi ghar-maĩ
A shopkeeper was Night-of time both husband wife house-in
 sūtā-chhā Ādi rāt giyā ĩk chōr ār ghar-maĩ
asleep-were Half night on having-gone a thief having come house-in
 bar gavō Ũ bhagat-maĩ bānyā-nai nīd-sũ chēt hō-gyō
entered That time-in the-shopkeeper-to sleep-from awakening became
 Bānyā-nai chōr-kō thīk par-gyō Jad bānyũ
The-shopkeeper-to the-thief-of knowledge came Then by-the-shopkeeper
 āp-kī lugāi-nai iagāi Jad lugāi-nai kāi, 'āj
his-own wife(-to) was-awakened Then the-wife-to it-was-said, 'to-day
 sēthā-kai dasāwarā-sũ chīthyā lāgi chhai, sō rāi bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very
 maĩgi hō-lī, tar-kai ripyā barābar bakai-lī. Rāi-kā
dear will-be, to-morrow to-rupees equal it-will-be-sold Mustard of
 pātā-nai nīkā jāb-tā-sũ mēl-dē' Jad lugāi kāi, 'rāi-kā
vessels well safety-with keep' Then by-the-wife it-was-said, 'mustard-of
 pātā bār-lī tabārī-kā khūnā-maĩ paryā-chhai Tar-kai-ī nīkā
vessels outer veranda-of corners-in lying-are To-morrow-even well
 mēl-dēsyũ' Chōr ā bāt sunar man-maĩ bachārī,
I-will-arrange' By-the-thief this thing having-heard mind-in it-was-thought,
 'rāi pātā-maĩ-sũ bādar lē-chālō, ōr chīj-sũ kāi
'mustard vessels-in-from having-packed-up take-away, other thing-from what
 kām chhai?' Jad bō chōr rāi-kā pātā-kī pōt
business is?' Then that thief mustard-of vessels-of package
 bādar lē-gyō Bānyũ dēkhi, 'ōr māl-sũ
having-tied-up took-away By-the-shopkeeper it-was-seen, 'other goods-from
 bachyō, rāi lē-gyō, māl-sũ pand-chhutyō.
he-escaped, mustard he-took-away, goods-from he-was-rid'
 Jad dan ūgyā-ī bō chōr rāi-kī jhōlī bharar
Then day on-being-risen that thief mustard-of bag having-filled
 bēch-bā-nai bajār-maĩ ly-āyō Tō bajār-kā pīsā-kī dhāi
selling-for bazaar-in brought Then bazaar-of pice-of two-and-a-half

sēr-kā bhāw-sū mñgi Jad chōr man-maĩ sam'jhi,
seers-of rate-at it-was-asked Then by-the-thief mind-in it-was-understood,
 'bānyū chālākī karar āp-kā ghar-kō dhan bachā-lyō
'by-the shopkeeper cleverness having-done his-own house-of wealth was-saved
 Pan bĩ bānyā-kai tō phēr bī chālar chōrī kar'nī'
But that shopkeeper-in-of verily again also having-gone theft I-will-do'
 Mīnū bīs dan bīoh-maĩ dēr phēr ū bĩ-ĩ
A-month twenty days interval-in having-given again-also that-very
 bānyā-kai chōrī kar'bā chalyō-giyō Rāt-kī bagat phēr
shopkeeper-in-of theft to-do he-went-away Night-of time again
 bānyū jāgvō Chōr bānyā-kō dhan māl sārō ēk
the-shopkeeper awoke By-the-thief shopkeeper-of wealth property all a
 gāth'ri-maĩ bādar hā-nai kar-lyō Jad bānyū
bundle in having-tied in-possession was-taken Then by-the-shopkeeper
 dēkhī ak, 'hēlō kar'syū, tō na jānā chōr ma-nai
was-seen that, 'noise I-will-make, then not we-know the-thief me
 mār-nākh'sī, ar hēlō nai karyō, tō dhan lē jāsi'
will-murder, and noise not was-made, then wealth he-will-take-away'
 Jad bānyū āp-kī lugāi-nai jagāi. Chōr ēk
Then by the-shopkeeper his-own wife(-to) was-wakened The-thief a
 bahārī-par jār chad-gyō, bahārī-maĩ jā-baithyō Jad
storehouse-on having-gone ascended, the-store-house-in went-sat Then
 bānyū diwō jōyō, ar lugāi-nai kai, 'maĩ
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I
 tō Gangā-jī jāsyū' Ēk chhōti-sī gāth-maĩ kap'rā-lattā bādar
verily Ganges will-go' A very-little bundle-in clothes having-tied-up
 tyār huyō Jad lugāi bōli, 'ō bagat Gangā-jī jābā-kō
ready he-became Then the-wife said, 'this time Ganges going-of
 kāĩ? Dannūgvāĩ chalyā-jāgvō' Aī samāchār chōr baithyō-baithyō
what? At-daybreak please-depart' These words the-thief seated-seated
 sunai Jad bā lugāi āp-kai ghar-kai bārai ar
hears Then by-that wife her-own house-of in-outside having-come
 arūsī-pārōsyā-nai jagāyā 'Mhārō ghar-kō dhan Gangā-jī jāy-chhai,
the neighbours were-awakened 'My house-of lord Ganges is-going,
 bār ĩ bhagat Sō thē chālar sam'jhā-dyō kai, "dannūgvāĩ
now at-this time So you having-come remonstrate that, "at-daybreak
 chalyō-jājē" Jad das bīs ād'mī bānyā-kā ghar-maĩ bhēlā
please-depart" Then ten twenty men the-shopkeeper of house-in assembled
 hō-gyā, ar sārā janā bĩ bānyā-nai sam'jhāyō, 'bār,
became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,
 tō, rāt ohhai, dannūgvāĩ thārī khusi ohhai tō chalyō-jājē'
indeed, night is, at-daybreak thy wish is then please-depart'

Jad bō bāñyũ kaĩ, 'thē jāñũ maĩ tō thā-kō kiyō
 Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
 mān-jāsũ; pan ō chōr gāth bādyā baithyō, mhārā sag'ā
 will-heed, but this thief bundle on-being-tied is-seated, my entre
 ghar-kī ō kīyā rai-lō? Asī chālākī bāñyũ karar
 house-of he how will-remain? Such trick by-the-shopkeeper having-done
 chōr-nai pak'rā-diyō
 the-thief(-to) was-caused-to-be-caught

FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard in a packet and the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the price current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, 'I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāthaurā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people —

In Jaipur Territory	98,773
In Lawa Territory	3,860
In Tonk Territory	80,000
	<hr/>
TOTAL	182,133
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Chaurāsī differs hardly at all from Standard Jaipurī

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū*, not *tū*, and that the interrogative pronoun *kun*, who? has an oblique form *kunī*. Further particulars will be found on pp. 54 and 55 of Mr Macalister's Grammar

The specimen is a portion of a folktale, and has been provided by Mr Macalister

[No. 27]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (CHAURĀSĪ)

JAIPUR STATE.

(Rev. G Macalister, M.A., 1899.)

दक्षी देखवा गियो जाट घोड़ी पर चडर । कोई दर्ना-में कोस तीनक उडे पूँछो । रात पड-गी । उडे-ई रैन-ग्यो । भाग-फाटीर ऊँखो दक्षी-के गैले लाग-ग्यो । कोसिक री दक्षी अर उडो-सं दक्षी केनी-सं बाँखूं मऊ-ग्यो । सो बाँखूं-के या पणवरत सो कोई बोल-ले दबूग्याँ पैली तो ऊँ-के बैस पड-जाय । सो कोई सूं बोलै कोनै । ऊँ वगत-का सो यो जाट चालतो ई माजन-नै कियो के राम राम । जद ई गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताँई जाट तो घोड़ी सूं उतरर जूता-सूं कूटतो गियो अर यो गाऊ काद्याँ गियो । जद दक्षी-के दरूजै जातार् जातार् दन आय ग्यो । उडे सपाई बोल्या क्यों लडो-छी रे । जद बाँखूं बोल्थो मा-ले जूत्याँ की पडी । जत्ती खाँ-जी थाँ-के पड़े तो का-जाणाँ काँई व्हे । जद मीयाँ बोल्थो म्हारै क्यों पड़े । थारै-ई पड़े । जद मीयाँ बोल्थो ये लडता लडता अब कडे जास्यो । जद बाँखूं बोल्थो मारा कोटवाकी-में ले-जास्युं । जद मीयाँ बोल्थो कोटवाकी-में तो मत जावो । अर वा भय्यारी छै जी-के तो जाट-नै के-टे तूं जा अर तूं थारै घराँ चक्को-जा अर दबूग्याँई भय्यारी-का सूं जाट-नै पकड ल्याजे । अर ऊँ वगत-का-ई कोटवाकी-में ले-जाजे सो न्याव हो-जासी । अर अवार ये कोटवाकी-में जास्यो तो दोन्याँ-नै-ई वैठा-देसो अर न्याव दबूग्याँ होसी । जद जाट तो भय्यारी-के चक्को-गियो अर बाँखूं बाँखूं-के घराँ चक्को-गियो । भय्यारी रात-की वगत जाट-नै रोख्याँ चीखी खुवाई । रात-की रात तो रोख्याँ खार सो गियो । दन ऊँखो अर बाँखूं आयो घराँ-सूं । चाल ऊठ कोटवाकी-में चालाँ

जद की रोटी खार चालस्यां । वैठ-ग्यो वांखूं । ईं रोटी खा-ली दारू पी-लियो । नसो घसू
 हो गियो । भव्यारी-ने बुलाई । थारा दो वगत रोटी का काईं दाम डुया । भव्यारी बोली कै असी
 चीज दरावो जंमर ताईं याद राखूं । जद जाट देखी जंमर याद रैवा जसी काईं द्यां । जद जाट
 पचास रुपया काडर दीना । पक्का पटक-दिया भव्यारी । मूं-ने तो असी चीज द्यो जंमर-ई याद
 राखूं । जद रीस आई जाट-नै पकडा ई-नै भव्यारी-नै नाक काट लियो ॥

[No 27]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ)

JAIPUR SIATE

TRANSLITERATION AND TRANSLATION

(Rev G Macalister, M A , 1899)

Dallī dēkh'ba giyō Jāt ghōri-par chadar Kōi danā.
Delhi for-seeing went a-Jāt mare-on having-mounted Some days-
 mañ kōs tinēk udai pūchhyō Rāt par-gī udai-i rai-gyō
in kōs about-three there arrived Night fell there-veryly he-stopped
 Bhāg-phātir ūthyō Dallī-kai gailai lāg-gyō Kōsēk ri
At break-of-day he-arose Delhi-of on-road he-started About-a-kos remained
 Dallī ār ud-i-sū Dallī kēni-sū bānyū maḷ-gyō
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him)
 Sō bānyā-kai yā paṇ-barat sō kōi bōl-lē
Then the-shopkeeper-to this voice-(was) (that-)if any-one should-speak-(to-him)
 dannūgyā paili tō ū kai baim par-jāy Sō kōi sū
daybreak before then him-to doubt would-befall Therefore any-one-with
 bōlai kōnai ū bagat-kā sō yō Jāt chāl'tō-i mājan-nai
he-speaks not (At-)that time then by-this Jāt going-even the-merchant-to
 kivō kai, 'Rām Rām' Jad ī gāl kādi Jad Jāt
it-was-said that, 'Rām Rām' Then by-him abuse was-made Then by-the-Jāt
 jūtā-kī dinī Jad kōs tāī Jāt tō ghōri-sū
shoe-of-(beating) was-given Then a-kos up-to the-Jāt on-his-part mare-from
 utarar jūtā-sū kūt'tō giyō, ar yō gāl kādyā
having-descended shoes-with beating went, and he-(the-other) abuse giving
 giyō Jad Dallī kai darūjai jātā jātā dan āth-gyō Uday sapāi
went Then Delhi-of at-gate going going the-day closed There the-sepoys
 bōlyā, 'kyō larō chhō rai?' Jad bānyū bōlyō, 'mā-lai jutyā-
said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-
 kī parī, jattī, Khā-jī, thā-kai parai, tō
of-(beating) have-fallen, if-so-many(shoes), O-Khan-jī, to you were-to-fall, then
 kā-jāpā kāī whai' Jad mīyā bōlyō, 'mhārai kyō
who-knows what would-happen' Then the-Musalmān said, 'to-me why
 parai, thārai-i parai' Jad mīyā bōlyō, 'thē
should-they-fall, to-you-only they-fall' Then the-Musalmān said, 'you

lar^{ta} lar^{ta} ab kadai jāsyo ? ' Jad bānyū bōlyō, 'mārā,
quarrelling quarrelling now where will-go ? ' Then the-shopkeeper said, 'mahārāj,
 kōṭ^{wāli}-maī lē-jāsū ' Jad mīyā bōlyō, 'kōṭ^{wāli}-maī
police-court-into I-shall-take-(him). ' Then the-Musalmān said, 'police-court-into
 tō mat jāwō, ar wā bhatyārī ohhai, Jī-kai tō Jāt-nai
indeed do-not go, and that innkeeper is Her-on of verily the-Jāt-to
 kaa-dē, "tū jā," ai tū thārai gharā ohalyō-jā, ar dannūgyā-ī
tell, "thou go," and thou thy to-house go, and at-day-break-even
 bhatyārī-kā-sū Jāt-nai pakar-lyājē. Ai ū-bagat-kā-ī
the-innkeeper's(-house)-from the-Jāt do-you-seize and-bring And at-that-time-even
 kōṭ^{wāli}-maī lē-jājē, sō nyāw ho-jāsī. Ar abār the
police-court-into take-away, then justice will-be-done And now you
 kōṭ^{wāli}-maī jāsyo tō dōnyā-nai-ī baithā-dēsī, ar nyāw
police-court-into will-go then you-both-even will-be-imprisoned, and justice
 dannūgyā hōsī. ' Jad Jāt tō bhatyārī-kai ohalyō-giyō,
at-day-break will-be-done ' Then the-Jāt on-his-part the-innkeeper-to went,
 ai bānyū bānyā-kai gharā ohalyō-giyō Bhatyārī
and the-shopkeeper the-shopkeeper's in-house went The-innkeeper
 rāt-kī bagat Jāt-nai rōtyā chōkhi khuwāi Rāt-kī-rāt tō
night-of at-time the-Jāt-to bread good caused-to-eat At-night then
 rōtyā khār sō-giyō Dan ūgyō ar bānyū
bread having-eaten he-slept The-day broke and the-shopkeeper
 āyō gharā-sū, 'chāl ūth kōṭ^{wāli}-maī chālā ' Jad kī,
came house-from, 'come get-up police-court-into let-us-go ' Then it-was-said,
 'rōti khār chāl^{syā} ' Baith-gyō bānyū. Ī rōti
'bread having-eaten we-will-go ' Sat-down the-shopkeeper By-him bread
 khā-li, dārū pī-hyō, nasō ghanū hō-giyō Bhatyārī-nai
was-eaten, liquor was-drunk, intoxication great became The-innkeeper-to
 bulāi, 'thārā dō bagat rōti-kā kāī dām huyā ? ' Bhatyārī
it-was-called, 'thy two times bread-of what cost is ? ' The-innkeeper
 bōli kai, 'asī chīj darāwō ūmar-tāī yād rākhū '
said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep '
 Jad Jāt dēkhi, 'ūmai yād raibā jāsī
Then by-the-Jāt it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing
 kāī dyā ? ' Jad Jāt pachās rapyā kādai
what shall-we-give ? ' Then by-the-Jāt fifty rupees having-taken-out
 dinā Pāchhā patak-diyā bhatyārī 'Mū-nai tō
were-given Afterwards they-were-flung-down by-the-innkeeper 'Me-to indeed
 asī chīj dyō ūmar-ī yād rākhū ' Jad ris āī
such a-thing give for-lifetime-veryly memory I-may-keep ' Then anger came
 Jāt-nai, pakar ī-nai bhatyārī-nai nāk kāt-lyō
the-Jāt-to, laying-hold her-to to-the-innkeeper nose was-cut-off

FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his mare and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp 142 and ff of Mr Macabster's *Specimens*.)

JAIPURĪ (KISHANGARHĪ).

The state of Kishangarh lies between the state of Jaipur and the British district of Ajmere. Immediately to its east lie those parts of Jaipur in which the Kāthaurā and Chaurāsī forms of Jaipurī are spoken. A very similar form of Jaipurī is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarhī, and this name will also apply to the Jaipurī of Ajmere.

It is estimated to be spoken by the following number of people —

Kishangarh	93,000
Ajmere	23,700
TOTAL	<u>116,700</u>

Kishangarhī is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwarī, and, in the south, where it adjoins Mewar, Mēwarī.

The following are the only peculiarities of Kishangarhī which I have noticed. The nominative singular of the pronoun of the first person is *hū*, and its genitive is *mārō* 'Thou' is *tū* 'These' is *a*. The demonstrative pronoun *bō* has its oblique form *ū* or *ūn*, and *jō*, that or which, has its oblique form *jīn*. Both these forms are singular.

[No. 28]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (KISHANGARHĪ)

DISTRICT AJMERE

एक राजा-की बेटी-में भूत आतो-छो । ओर एक आदमी राज खातो छी । राजा वारी बाँध-दी-छी । वारी-सँ लोग जाता-छा । एक दिन एक खुमार-का बेटा-की वारी छी । अर ऊँ-का घर-में ऊँ दिन एक पावणो आयो । अ सारा रोवा लाग्या । जद ओ पूछी ये क्यों रोवो छी । खुमारी बोली मारै एक-ही बेटो छै । ओर ई राजा-की बाई-में भूत आवै-छै । सो रोजीना एक आदमी खावै-छै । सो आज मारा बेटा-की वारी छै । सो ओ ऊँ जासी । जद ओ खई तू रोवे मत । थारा बेटा की बदली हूँ जाऊँ-लो । रात होत-ई वो गयो । ओर आग-पर एक दवाई रखता-ई भूत भागी । तडकै ई जद भगण भुआरवा-नै गई तो बाई-नै चोखी तरह-सँ देखी । भगण जार राजा-नै खई । राजा हरकारो भेज खुमार-नै पकडा बुलायो । राजा खई रात-नै थारा बेटा-की वारी छी । सो काँई करो । खुमार खई माराज मारै एक पावणो आयो-छै । जीण-नै खनायो-छो । राजा ऊण-नै बुलायो और सारी हगीगत पूछी । ओर बाई-नै ऊँ-नै परणा-दी ओर आघो राज दे-दियो ॥

[No 28]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

JAMPELI (KISHANPUR)

DISTRICT AJMER

TRANSLITERATION AND TRANSLATION

Ek rājī-kī bēti-māī bhūt ātō-ehhō Or ek ād'mī
A-certain king-of daughter-in evil-spirit used-to come And one man
 rōj khītō chhō Rājī bāri bēdh-di-chhī Bāri-sū
daily he used to eat By-the-king a-turn fixed-was The turn-according-to
 jōg jata chhī Ek din ek khumār-kā bētā-kī bāri chhī Ar ū-kā
p of le used to go One day one potter-of son-of turn was And his
 ghar māī ū din ek pīw'nō avō A sārā rōhā lāgyā, Jad
house in that day one guest had come These all to-cry began When
 o puchhī, 'thū k'ū rōwō chhō?' Khumārī bōlī, 'mārai
by-him it-was-asked, 'you who crying are?' The-potteress said, 'to-me
 ek-hī bēto chhī, or ī rājī-kī bāi-māī bhūt āwar-chhai,
one-only son is, and this king-of daughter-in evil-spirit has-entered,
 sō roj'nī ek ād'mī khāwai-chhai Sō āj mārā bētā-kī bāri
and every day one man he eats And to-day my son-of turn
 chhī, sō o ūthī jāsī' Jad o khaī, 'tū rōwē
is, therefore he there will go' Then by him it-was-said, 'thou cry
 mat Thira bētā-kī bad'hī hū jāsī lo' Rāt hōtā-ī bō
do not Thy son of instead I will-go' Night as-soon as-became he
 garō Or ag-par ek dāwāī rakhtā-ī bhūt bhāgō
went And fire-on a-certain medicine on putting-just the-devil ran-away
 lad'kai-ī jad bhangan bhūar'bā-nai gai tō bāi nai
Early in-the morning when a-sweepers to sweep went then the-daughter as-to
 chōkhī tarah-sū dēkhī Bhangan jār rājā nai
good condition-in she was seen By the-sweepers having-gone the-king-to
 khaī Rājā har'kārō bhūj khumār-nai pak'rā
it was-said By-the-king a messenger having-sent the-potter-to having-caught
 bulāvō Rājā khaī, 'rīt-nai thārā bētā-kī bāri chhī
he was sent-for By-the-king it-was said, 'last-night thy son-of turn was
 So khaī karō?' Khumar khaī, 'mārāj, mārai ek pāw'nō
By him what was done?' By-the-potter it-was said, 'sure, to me one guest
 āyō chhai, jin-nai kharāvō chhō' Rājā ūn-nai bulāyō or sārī
come-has, whom-as-to sent he-was' By-the-king him-as-to he-was-sent-for and all

haḡigat pūchhi Ōī bāi-nai ũ-nai par'nā dī, ōr ādhō
history was-asked And daughter-as-to him-to in marriage she-was given, and half
 rāj dē-diṃō
kingdom was-given

FREE TRANSLATION OF THE FOREGOING

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

JAIPURĪ (NĀGARCHĀL)

The Nāgarchāl variety of Jaipurī is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur	53,575
Tonk	18,000
TOTAL	71,575

It differs very slightly from Standard Jaipurī. The pronoun of the first person is *māñ*, as well as *mañ* and the pronoun of the second person is *tañ*, as well as *tū*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jē*, not *jō*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[No 29]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (NĀGARCHĀL)

JAIPUR STATE

(Rev G. Macalister, M A, 1899.)

एक कागको छो अर एक हरण छो । यां दोन्यां-कै भायैकाचारो छो । दन-में तो आप-कै चवै जठे चेजो कखावो करै अर रात-ने दोन्यूं सॉमल हो-जावै । कागको तो ऊपर रोखडा-पर बैठ जावै अर हरण रोखडा-कै नीचे बैठ जावै । यां दोन्यां-कै ज्वास असो घणू जो कीई दन बढ़ीत हो-गीया । एक दन स्याऊ-कै अर हरण-कै मकाप कठै-ई हुयो । जद स्याऊ या वच्चार वील्यो-अस यो हरण मोटो छै । ई-सूं भायैकाचारो करर कठै-न-कठे ई-ने फंद में फसार मरा-नखावा । जद ई-ने वील्यो अस आ-रे हरण आपां भी भायैका मंड-जावा । जद हरण वील्यो कै कागको अर में भायैकी मंड-रयो-छूं । अर तू कीऐ-छै आपां मंड-जावा । तो म्हूं तो म्हारा भायैका कागका-ने पूछां वना तैं-सूं भायैको नै मंडूं । जद स्याऊ वील्यो-अस तू थारा भायैका-ने काल बूजजे । मैं थारै गोडै आर्क-छूं । आपां भायैका मंडां-ला । जद हरण आंयण-का ऊ-ई रोखडा नीचे कागका-नै बूजी की रे भायैका म्हाने आज स्याऊ मक्खो छो । जो ऊं या की-स आपां भायैका मंड-जावा । जो तू कै तो मंडां अर तू कै तो नै मंडां । जद कागको वील्यो-अस म्हारो कैवो मानै-छै तो तू स्याऊ-सूं भायैको मत मंडै । कीई दन स्याऊ त-ने कठै-न-कठै दगो करर फंद-में फसा दे-गो । जद फेर दूसरै दन ऊ स्याऊ हरण मक्खो । तो कै आज तो तू थारा भायैका-नै बूज्यायो । अब आपां दोन्यूं भायैका मंडां । जद हरण वील्यो अरै भाई स्याऊ म्हारो भायैको तो नट-ग्यो-अस तू भायैको मत मंडै । जद स्याऊ वील्यो-अस आपां तो मंडसां । जद स्याऊ वी आंयण-का ऊं-की लार-लार ऊं-ई रोखडा नीचे गीयो जठे कागको-र हरण बैठै-छा । जद हरण कागका-ने फेर बूजी कै यो तो मानै कोनै । भायैको मंडवा वै-दे आ-ग्यो । जद कागको वील्यो तू म्हारी मानै-छै तो ई-सूं भायैको मत मंडै । स्याऊ-की जात दगावाज छै । दगो करर त-ने कीई दन मरा बलासी ॥

[No 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (NĀGAROHĀL)

JAIPUR STATE

(Rev. G Macalister, M.A., 1899)

TRANSLITERATION AND TRANSLATION

Ēk kāg^lō chhō, ar ēk haran chhō Yā dōnyā-kai
A crow there-was, and a deer there was. These two-in-of
 bhāyailāchārō chhō Dan-māī tō āp-kai chāwai
friendship there-was The day-during verily themselves of in-the-wish
 jathai chējō kary-ābō-karai, ar rāt-nai dōnvū sāmā
there picking-up-of-food doing-they-do, and night-at the-both together
 hō-jāwai Kāg^lō tō ūpar rōkh^{rā}-pai baith-jāwai, ai
used-to-become The crow then above tree-on would-sit, and
 haran rōkh^{rā}-kai nīchai baith-jāwai Yā dōnyā-kai jās āsō
the-deer tree-of beneath would-sit These two-to love so
 ghanū jō kēi dan badit-hō-giyā Ēk dan syāl-kai ai
much(-was) that several days passed One day a-jackal to and
 haran-kai malāp kathai-ī huyō, jad syāl vā
the-deer-to meeting in-some place-even took-place, then the-jackal this
 bachyārar bōlyō-as, 'yō haran mōtō chhai, ī-sū bhāyailāchārō karar
thinking said-about-him, 'this deer fat is, him-with friendship making
 kathai-n-kathai ī-nai phād-māī phasār marā-nakhāwā
in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed'
 Jad ī-nai bōlyō-as, 'ā-rai haran, āpā bhi bhāyailā
Then him-to he-said-to-him, 'come-O deer, (let-)us also friends
 mād-jāwā ' Jad haran bōlyō kai, 'kāg^lō ar māī
begin (ie become) Then the-deer said that, 'a crow and I
 bhāyailō mād-rayō-chhū, ar tū kairi-chhai, "āpā mād-jāwā"
friends are-already-become, and thou sayest, "(let-)us become(-friends)''
 Tō mhū tō mhārā bhāvailā kāg^lā-nai pūchhyā banā taī-sū
Then I indeed my friend the crow to asking without thee-with
 bhāyailō nai mādū ' Jad syāl bōlyō-as, 'tū thārā
friend not may-become' Then the-jackal said-to-him, 'thou thy
 bhāyailā-nai kāl būj^{jē}, māī thārā gōdai āū-chhū, āpā bhāyailā
friend-to to-morrow ask, I in-thy in-vicinity coming-am, we friends

mādā-lā ' Jad haran āthan-kā ū-i rōkh'rā nīchai
shall-become ' Then by-the-deer sunset-at the-same tree under
 kāg'lā-nai būji kī, 'rai bhāyailā, mādā-nai āj syāl
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
 malyō-ohhō, jō ũ yā kī's, "āpā bhāyailā mād-jāwā"
met-was, so by-him this-was-said-by-him, "let-us friends become"
 Jō tū kai, tō mādā, ar tū kai, tō nai
If thou would-say, then we-will-become, and (if)-thou say, then not
 mādā' Jad kāg'lō bōlyō-as, 'mhārō kaibō mānai-chhai,
we-will-become ' Then the crow said-to-him, 'my saying (if)-thou-obey,
 tō tū syāl-sū bhāyailō mat mānai Kōi dan syāl
then thou the-jackal-with friend do-not become Some day the-jackal
 ta nai kathai-n-kathai dagō karar phād-maī phasy-ā-dē gō'
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap'
 Jad phēr dūs'rai dan ū syāl-ar haran malyō Tō kai,
Then again on-next day that jackal-and the-deer met Then he-says,
 'āj tō tū thārā bhāyailā-nai būji-āyō? Ab āpā
'to-day then thou thy friend-to must-have-asked? Now let-us
 dōnyū bhāyailā mādā' Jad haran bōlyō, 'a-rai bhāi syāl,
both friends become' Then the-deer said, 'O brother jackal,
 mhārō bhāyailō tō nat gyō-as, "tū bhāyailō mat mānai"
my friend indeed refused-to-it, "thou friend do-not become"
 Jad syāl bōlyō-as, 'āpā tō mād'syā' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
 syāl bī āthan-kā ũ-kī lār-lār ũ-ī rōkh'rā nīchai
the-jackal also the-evening-in him-of with the-same tree underneath
 gīyō jathai kāg'lō-r haran baithai-ohhā Jad haran kāg'lā-nai
went where the-crow-and the-deer used-to-sit Then the-deer the-crow-to
 phēr būji kai, 'yō-tō mānai kōnai, bhāyailō mād'bā bai-ī
again asked that, 'this-indeed yields not, friend becoming for
 ā-gyō' Jad kāg'lō bōlyō, 'tū mhārī mānai-ohhai tō ī-sū
has-come' Then the-crow said, '(if)-thou me obey-dost then him-with
 bhāyailō mat mānai Syāl-kī jāt dagābāj chhai Dagō
friend do-not become Jackal-of kind deceitful is Deception
 karar ta-nai kōi dan marā-ghalāsī'
practising thee-to some day he-will-cause-to-be-killed'

FREE TRANSLATION OF THE FOREGOING

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff of Mr Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

JAIPURĪ (RĀJĀWĀTĪ)

To the north-east of the area in which Nāgarohāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Chaurāsī area, in the heart of the Jaipur territory, we find Rājāwātī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwātī	133,989
Mixed dialect	39,510
	<hr/>
TOTAL	173,449

Rājāwātī has immediately to its east the Dāng dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haiḥō* (Jaipurī *whaiḥō*), to become. Its principal parts are as follows —

Infinitive, *haiḥō* or *haiñū*, to become. Present participle, *haiḥō*. Past participle, *hīyō*, obl masc *hīyā*, fem *hī*. Conjunctive participle, *hai*. Adverbial participle, *haiṭāñ*. Noun of agency, *haiḥālō*.

Present tense —

Sing	Plural
1 <i>hñ</i>	<i>hñ</i>
2 <i>hai</i>	<i>hō</i>
3 <i>hai</i>	<i>hai</i>

The future is *hñ-lō*, etc., or *haisyñ*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchñ-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charā-nai kīyō*, the hen-sparrow said to the cock, but *rājā kī*, the king said, in which *kī* agrees with the feminine *bāt* understood.

The following specimen has been provided by Mr Macalister, to pages 45 and ff of whose grammar reference may be made for further information regarding the dialect.

[No 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀTĪ).

JAIPUR STATE.

(Rev. G. Macalister, M A., 1899.)

एक तो चडी हो अर एक चडी ही। वां दोन्यां-क घुसावो राजा-का मेल-के में-ने हो। तो चडी-के तरकोकी-नाय-का परताव-सूँ वडा हीया। तो वां वडा-की वां चडा-की अर चडी-की परीत देखर रांणी भीत खुसी ही। वा रांणी चडा-चडी-की बोली समझै-ही। चडी चडा-नै कीयो अक में-मर-जाल तो न्हारा वडा दुख नै पावे। चडी बोल्हो काँई वास्तै तो तू मरै-है। अर काँई वास्तै यारा वडा दुख पावे। तै जसी चडी फेर म-नै मजै वी तो कोनै अर जो कदात तू मर-जावै तो यो-ई न्हारो घरम है अक में नै परणू अर वडा-नै परवस्तता कर लेखूँ। ये बातों वां दोन्यां-कै करार हीया जो रांणी सुण-री। दस पांच दन तो नकळ्या अर चडी मर गई। अब चडी खुराव अर अब रांणी है सो देख-री चडा-नै अर वडा-नै। चार दन-के पाहै-ई चडी है सो दूसरी चडी लीयायो। वा चडी ऊँ चडा-का वडा-नै देखा। देखता-ई चडी-कै तो तन-वदन-में आग लाग-गी अक ये तो सौक-का होरा है। सो चडी तो वां-के वास्तै जुगो ल्यावै सो आखो ल्यावै। अर वा चडी है सो वाड-के में-ने-सूँ गत्वा कांटा चूच-में ल्यावै। सो वां-ने वै कांटा ल्यार दे वां वडा-नै। दन दो एक-के में-ने वै वडा मर गीया। अब ऊँ रांणी-कै ल्याल आयो अक अस्त्रां ल्यो तू मर-जावै तो राजा वी दूसरो वीयाव कर-ले अर यारा वडा-नै वा अस्त्रां-ई मार-गाखे। जनावरां-ई-के में-ने यो ईरखो है तो रांखां-में तो पूरो ईरखो हैतो-ई आयो-है। वां चडी-का वडा-को अर चडी-की रांणी-कै वडी एक सोच छा-नयो। जद एक दन राजा पूही रांणी-नै अक रांणी यारै अतो सोच काँई-को है। नै न्होवो नै बैठवो नै डीऊ-के उपरां-नै खुसी। अस्त्रो काँई सोच है यारै। सो म-नै खै। रांणी कीयो-क न्हाराज म-नै तो काँई ई बात-की सोच कोनै। राजा वी तो अत्ती उदासी काँई-की है यारै। जद रांणी की न्हाराज न्हारै एक कँवर है। वरस पाँचक-की उमर है। ऊँ-की न्हारै पूरो सोच है ॥

[No 30]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (RĀJAWĀṬĪ)

JAIPUR STATE.

(Rev G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek	tō	charō	chhō,	ar	ēk	charī	ohhī	Wā
-I	certainly	cock	sparrow	was,	and	a	hen-sparrow	was
Those								
dony i-kō	ghusulō	rījī-kā	mail-kar	mañ-nai	ohhō	Tō		
So's of	a-mel	a-ling-of	palace-in-of	within	was	Then		
charī kar	Tar'lokī-nūth-kī	par tāb sū	baohchā	hīyā	Tō			
the hen-sparrow-to	Tar'lokī-nūth of	favour-by	young-ones	became	Then			
wī	bachchī-kī	wī	charī-kī	ar	charī-kī	parit		
these	young-ones of	that	cock-sparrow-of	and	hen-sparrow-of	love		
dukhar	rīnī	bhōt	khusī	hī.	Wā	rānī		
far-seeing	the-queen	very much	pleased	became	That	queen		
	charī-charī-kī			bōli		sam'jai chhī		
the cock-sparrow (and)-	the-hen-sparrow of			language		understands		
Charī	charī-kar	kīvō	ak,	'mañ	mar-jāñ,			
By-the-hen-sparrow	the cock-sparrow-to	it-was-said	that,	'(if) I	die,			
tō	mharī	bachchā	dukhi	na pāwari	Charō	bēlyō,		
then	(let-)my	young-ones	pain	not suffer	The-cock-sparrow	said,		
'kñī	wās'tai	tō	tū	marai-chhai,	ar	kñī	wās'tai	thārā
'(for) what	reason	then	thou	shouldst die,	and	(for)-what	reason	thy
bachchā	dukhi	pāwari	Taī	jasī	charī	phār	ma-nai	
young-ones	pain	should-suffer?	These	like	hen-sparrow	again	me-to	
mañai	bī	tō	kōnai,	ar	jō	kadāt	tū	mar-jāwai
will-be-obtained	also	indeed	not,	and	if	peradventure	thou	die
tō	yō-i	mharō	dharām	ohhai	ak	mañ	nai	par'nū,
then	this-alone	my	cow	is	that	I	not (am)-to-be-married,	and
bachchī-kar	par'bas'tā	kar-lēsyū	Yō	bātñ	wā	dōnyā-kai		
the-young-ones-to	support	will-make	These	things	these	both to		
karār	hīyā,	jō	rīnī	sun-rī	Das	pāch	dan	tō
agreements	became,	that	the-queen	hearing-remained	Ten	five	days	thus
nak'lyā,	ar	oharī	mar gai	Ab	charō			
passed-away,	and	the hen-sparrow	died	Now	the-cock-sparrow			
khurāb,	ar	ab	rānī	ohhai,	sō	dēkh-rī		
in-a-bad-way (was),	and	now	the-queen	(that-)is,	she	watching-remained		

charā-nai ar bachchā-nai Chyār dan-kai pāchhai-ī
the-cock-sparrow-to and the-young-ones-to Four days-in-of after-even
 charō chhai, sō dūs^{ri} charī liy-āyō. Wā charī
the-cock-sparrow that-is, he another hen-sparrow brought By-that hen-sparrow
 ũ , charā-kā bachchā-nai dēkhyā, dēkhtā-ī
that cock-sparrow-of young-ones-to they-were-seen, immediately-on seeing-them
 charī-kai tō tan-badan-māī āg lāg-gī, ak yē tō
the-hen-sparrow-of indeed body-in fire burned, that these surely
 sauk kā chhōrā chhai Sō charō tō wā-kai
co-wife-of children are Therefore the-cock-sparrow on-the-one-hand them-of
 wāstai chugō ly-āwai sō āchhyō ly-āwai, ar wā charī
for picked-up(-food) brings that good brings, and that hen-sparrow
 chhai sō bār-kai māī-nai-sū galyā kātā chūch-māī ly-āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and
 wā-nai wai kātā ly-ār dē wā bachchā-nai Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to Days two one-of
 māī-nai wai bachchā mar-gīyā Ab ũ rānī-kai khyāl āvō ak,
within those young-ones died Now that queen-to (this)-thought came that,
 ‘asyā jyō tū mar-jāwai, tō rājā bī dūs^{ro} biyāw kar-lē,
‘in-this-way if thou die, then the-king also another marriage will-make,
 ar thārā bachchā-nai wā asyā-ī mār-nākhai Janāwarā-ī-kai
and thy children-to she in-this-way-surely may-kill The-animals-even-in-of
 māī-nai yō ir^{khō} chhai, tō rānyā-māī tō pūrō ir^{khō}
among this ill-will is, then queens-among indeed complete ill-will
 haitō-ī āyō-chhai.’ Wā charī-kā bachchā-kō ar charī-kō
becoming-veryly come-is’ That hen-sparrow-of young-ones-of and hen-sparrow-of
 rānī-kai barō, ēk sōch ohhā-rayō Jad ēk dan rājā
the-queen-to great an anxiety overshadowed Then one day by-the-king
 pūchhī rānī-nai ak, ‘Rānī, thārai attō sōch kāī-kō
it-was asked the-queen-to that, ‘O-queen, to-thee so-much anxiety what-of
 chhāi? Nai nhābō, nai baith^{bō}, nai dīl-kai ūp^{rā}-nai khusi
is? No bathing, no sitting, no body-in-of on happiness-(is)
 Asyō kāī sōch chhai thārai? Sō ma-nai khai, Rānī
Such what anxiety is to-thee? That me-to tell’ By-the-queen
 liyō-k, ‘Mhārāj, ma-nai tō kāī-ī bāt-kō sōch kōnai
it-was-said-that, ‘Oh-mahārāj, me-to indeed any thing-of anxiety is-not’
 Rājā kī, ‘tō attī udāsī kāī-kī chhai thārai?’
By-the-king it-was-said, ‘then so-much sadness what-of is to-thee?’
 Jād rānī kī, ‘Mhārāj, mhārai ēk kāwar chhai, baras
Then by-the-queen it-was-said, ‘Oh-mahārāj, to-me one son is, years
 pāchēk-kī ūmar chhai, ũ-kō mhārai pūrō sōch chhai.
about-five-of age is, him-of to-me complete anxiety is’

FREE TRANSLATION OF THE FOREGOING

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp 112 and ff of Mr Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

AJMERĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhī variety of Jaipuri already described on pp 188 and ff To its north it also has Kishangarh To its west it has Marwar, of which the language is Mārwarī, and to its south Mewar, of which the language is Mēwārī All three dialects are spoken in Ajmere In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhī, and is locally known as Dhundārī, one of the names of Jaipuri In the west of the district the language is a form of Mārwarī In the south it is Mēwārī In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipuri It is known as Ajmērī In the city of Ajmere the Musalmāns speak ordinary Hindōstānī We thus get the following figures for the languages spoken in Ajmere —

Ajmērī	111,500
Jaipuri (Kishangarhī)	23,700
Mārwarī	204,700
Mēwārī	24,100
Hindōstānī	41,000
Other languages	13,359
TOTAL	422,359

It will suffice to give as a specimen of Ajmērī the first half of a version of the Parable of the Prodigal Son The following are the only points in which the language differs from Standard Jaipuri *Mha-naī* is 'to me' Besides the standard forms the pronoun of the third person takes the forms *waī* and *wa* both in the nominative and in the oblique cases The negative is *kōna*, instead of *kōnai*

[No 31]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

AJMERĪ

DISTRICT AJMERE

कस्या आदमी-कै दो बेटा छ। वाँ दोयाँ-माँ छोटो छो वो बाप-नै कियो बाप म्हारै पाँती आवै जो धन म्ह-नै दे-दे । ओर आप-को धन वाँ-नै बाँट-दियो । अर घणा दन कोन हुया कै छोटो बेटो सब धन भेकी कर दूर देस चक्यो-गयो । ओर उँडै दाम-दाम लुच्चापणा-मै खो-दियो । अर जद वै सगकी खरच कर-चुक्यो व सुल्क-मैँ जगी काक पद्यो अर वै मुंगतो होवा लाय्यो । पर बठै-का रहबाका-सूँ भक्यो अर जँ जँ-को खेत-मैँ गूर चरावा भेज्यो । अर जँ गूर खाता-का जीँ छोडा सूँ पेट भरबा-को त्यार छो । पण कोई जँ-नै दीना नहँ । अर जद जँ-नै चेत हुयो व कछ्यो म्हारा बाप-कै कत्ताक चाकराँ-कै रोटी धणी छ अर मैँ तो भूकाँ मरूँ-छूँ । मैँ ऊँठर म्हारा बाप कने जाऊँ-लो अर जँ-नै कहसूँ बाप मैँ राम-जी-को अर थारो दोन्या-कै आगै पाप कखो-कै अर थारो बेटो कहबा जिस्यो नहँ रछ्यो । म्ह-नै थारा नोकरा

व्यान एक नोकर राख-ले । अर वै जंथो आर बाप कोड़े आयो । वो दूर-ही छो कै जं-को बाप जं-नै देख-लियो अर जं-पर दिया आ-गई । अर दीडर जं-की गका-सूं मक्खो अर वाखो लियो । अर बेटी बाप-नै कछो में परमेसर अर थारी आंखी-में गुणो काखो-छै अर थारो बेटी कहवा जिखो नहीं रछो । पण बाप आप-का नोकरा-नै हुकम कियो कै आछाहुं आछा कपडा लवाओ आर ई-नै पैरा-द्यो अर हाथ-में छलो पैरा-द्यो अर ई-का पग-में पगरखी । आपणो खाओ अर मजा करो । क्योंकि वै म्हारो बेटी मर-गयो छो अर पाछो जी-गयो-छै । जं गम-गयो-छो अर पाछो लायायो । अर वै खुशी करवा लाग्यो ॥

[No 31]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

AJMERĪ DIALECT

DISTRICT AJMERE

TRANSLITERATION AND TRANSLATION.

Kasyā ād'mī-kai dō bātā ohhā Wā dōyā-mā ohhōtō
A-certain man-to two sons were Those two-among the-younger
 ohhō wō bāp-nai kiyō, 'bāp, mhārai pāti āwai jō dhan
was by-him father-to it-was-said, 'father, to me share comes that wealth
 mha-nai dū-dē' Ōr āp-kō dhan wā-nai bāt-diyō Ar ghanā dan
me-to give' And his-own wealth them-to was-divided And many days
 kōna huvā kai ohhōtō bētō sab dhan bhālō kar dūr
not became that the-younger son all wealth togethēr having-made a-far
 dēs chalyō-gayō Ōr ūdai dām-dām luehchāpanā-māi khō-diyō
country went-away And there every-farthing debauchery-in was-squandered
 Ai jad wai sag'lo kharach kar-chukyō wa mulk-māi jangī kāl
And when he all expense had-done that country in a-great famine
 paryō, ar wai mūg'tō hōbā lgyō, par wathai-kā rah'bālā-sū
fell, and he a-beggar to be began, but that-place-of an-inhabitant-with
 malyō Ar ū ū-kō khēt-māi sūr charābā bhējyō Ar ū
he-joined And by-him his field-in some to-feed he-was-sent And he
 sūr khātā-ohhā jī chhōdā-sū pēt bhar'bā-kō tyār chhō Pan
some eating-were those husks with belly filling-of ready was But
 kōi ū-nai dīnā nahī Ar jad ū-nai chēt huyō
by-anybody him to was-given not And when him-to consciousness became
 wa kabyō, 'mhārā bāp-kai kattā-'h ohāk'rā-kai
by-him it-was-said, 'my father-out-of-the-house how-many servants-to

rōtī ghanī chhai, ar mañ tō bhūkũ maiñ-ohhũ Mañ ũthar
bread much is, and I indeed of-hunger die I having-arsen
 mbārā bāp-kanē jāñ-lō ar ũ-nai kahasyũ, “bāp, mañ Rām-jī-kō
my father-to will-go and him-to will-say “father, by-me God of
 ar thārō dōnyā-kai āgai pāp karyō-chhai, ar thārō bētō kah’bā
and thy both-of before sin done-is, and thy son to-be-called
 jisyō nahĩ rahvō, mha-nai thārā nōk’rā jvān ēk nōkar
worthy-of not (I), emained, me-to thy servant like one servant
 rākh-lai” Ar vai ũthvō ar bāp kōrē āyō Wō dūr-hi
keep” And he arose and father near came He at-a distance-even
 ohhō kai ũ kō bāp ũ-nai dēkh-lyō, ar ũ-par diyā ā-gai
was that his by-father him-as-to he was-seen, and him-upon pity came
 Ar daurar ũ-kī galā-sũ malvō ar bāchyō hyō Ar
And having-run his on-the-neck was-joined and kiss was-taken And
 bētō bāp-nai kahyō, ‘mañ Par’mēsar ar thārī ākhyā-mañ
by-the-son father-to it-was-said, ‘by-me God and thy sight-in
 gunō karyō-chhai. Ar thārō bētō kah’bā jisyō nahĩ rahyo’
sin done-is And thy son to-be-called worthy-of not (I), emained’
 Pan bāp āp-kā nōk’rā-nai hukam kiyō kai, ‘āchhā-hũ
But by-the-father his-own servants-to order was made that, ‘good-than
 āchhā kap’rā lyāō ar ĩ-nai pairā-dyō, ar bāth-mañ chhallō
good clothes bring and this-to cause-to wear, and hand-in a-ring
 pairā-dyō, ar ĩ-kā pag-mañ pagar’khī Āp’nō khāō ar majā
put, and this of feet-in shoes-put Let-us eat and merriment
 karō Kyā-kai vai mhārō bētō mar-gavō chhō, ar pāchhō jī-gayō-chhai,
make. Because he my son dead-was, and again alive-is,
 ũ gam-gayō-chhō, ar pāchhō lādy-āyō.’ Ar vai khusī kar’bā
he lost-was, and again is-found’ And they pleasure to-do
 lagyā
 began

HĀRAUTĪ

Hārautī is the language spoken in the states of Bundī and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundī in 1891 was 359,321. Of these 330,000 were estimated to speak Hārautī. Of the remainder, 24,000 speak the Khairārī form of Mēwarī employed by the Minās of the Khairār or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows —

Hārautī	553,395
Mālvi	80,978
Others	84,688

Mālvi is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hārautī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shūpurī or Sīparī) in the Shūpur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvi, but along the Kota frontier we meet Hārautī.

In the Jhallawar State, as now constituted, Hārautī is spoken in the Patan Pargana in the north of the state, which has Hārautī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārautī —

Bundī (including the Chiefship of Shahpura)	330,000
Kota	553,395
Gwalior	17,000
Gwalior (Shūpur)	48,000
Tonk (Chabra)	17,000
Jhallawar	25,706
TOTAL	991,101

As a dialect, Hārautī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvi dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundī and Kota and of the north of Jhallawar as being the standard form of Hārautī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *a*. Thus, where Jaipurī has *laa*, to, Hārautī has *lē*. The letter *w* is preferred in infinitives like *hōwō*, to become, and in other words, such as *as-wāb* for *asbāb*, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition *nē*, while in Jaipurī the agent never takes this suffix. Thus we

have *chhōt^okyā-nē lahi*, the younger son said *Nē* is, however, also used as a sign of the dative-accusative, like the *na* of Jaipurī, as in *lōi ũ-nē lāñ nhar dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'h mhan^otyā-hē rōti milē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp 258 and 263). Sometimes *lū* is the sign of the dative-accusative, as in *ēk-lū gōdē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *na* of the person addressed, as in Jaipurī, but take the ablative with *sū*, as in Western Hindi. Thus, *bāp-sū lahi*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhū* or *mū*, I, *mhā*, we, *mūñ*, *mhāñ*, or *mēñ*, to me, *ma-nē*, by me (agent), *mhā-kō*, of me, *tēñ*, to thee, *wāñ* or *ūñ*, to him, *wāñ*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ī* used in the nominative as well as in the oblique form, similarly, *ū* is both nominative and oblique for 'he,' 'that'.

The genitive of the reflexive pronoun is both *āp^onō* and *āp-kō*, but *āp^onō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārautī does not otherwise differ (if we allow for the frequent preference of *ē* to *a*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwarī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājani script, which is really the vernacular character of Mārwarī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōdhē* for *gōdē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

STATE KOTA

SPECIMEN I.

રેકુઆલામા કુ દો પેલા દાગામલ છોલુ
 નપાપલુકુરિ-દાન મ્હાર પાતા કોમન
 જોમલ પુગલ મન દેજાડોનો જુનઆપણો
 ધન ગાદીપાદ દીવ્વો મળાદીન નહો પાપણ
 છ કે છોલ કો પેલા નાકોમાલ મંનપાપ-
 કારક દુવ દેલા નલોગરો અરકુલકુમાર
 લવલ-આપ કોનાસોમન-પાગાડુના
 જો-જાગોલ કાશીપાનુરદો-અરકુલ
 ઓષપીપણે નોમળોના દાર દોગીરો રે
 ગાહાં-કુદેલ કા અકુઆ વામીગીડ
 રપાઠાગો-કુનકુરિઆપણા જેનામલુન નવપા
 પેકોમેલો અરકુન ગાહાનોલો કાસુ પેલનરપો

પન્નારો કેન્દ્રી સુવખાપો ઉવછાઅરડોજી
 ઉન ડાઉન દેનો - જર ઉન કે) દ પંડો-નો
 પન્નારી કે.મારો પાપ કા કે ના ઉમ્મન ના - કોન
 વીવો દીમાથછી કે પાપખાપા પાછમીપવર
 હુ અમુમુખામુલુ અપમાના પાપગોડો
 જાઉંગો અવઉમુ ઉરુગો કે હેદા-જામન
 પરમેશ્વર ઉલ્લનમુખ અવઆપ કેમુડાઆન
 પાપકવીછ - રીકારાગ આપકો વેવો પાગજી
 ગન્હુ - પરંત અપમે હો આપકો કે ઉમ્મન
 જુનાવ્વશે - જાઉ ઉવ્વ આપકા પાપગોડો
 ગાવ્વો અવ દુવહીછો કે ઉકાપીનાન ઉહ
 દેવ દીક્રકની - અવમાગર ઉકાગશે જા
 ઠાગો અવનુપી - ઠાગાન ઉવેકહી કે
 હેદા-પરમેશ્વર કે વનમુખ અવઆપ કેમુ

૭૦ આગમન મણી પાપ કરી અર મુઆપ કરી પે
 દો પાગ જાગ નુદુ - નો રેર પાગ નુ આપ ગા
 ના કરા નુ કરી કરી - થાગા માગા પદ કરી પી વળે
 વ્યાહન કરી રેર પાપો અવ કરી કરી હાગમ મુદડી
 અર પગામ નુ ના રેર પાપો - મુદડી માગા અવ
 આગ દ કરા મા - કરી કરી મારી પેલો મરગી
 કરી કરી રેર ના કરી કરી અર ગમગી કરી કરી
 પા કરી કરી - જ દ પુ કરી કરી પા કરી - કરી કરી
 પા કરી પેલો મા કરી કરી અવ જ દ કરી આગ પગા
 જાગ ગો કરી કરી નો પા કરી અવ ના કરી કરી
 અર કરી આપ કરી કરી કરી કરી - કરી કરી કરી કરી
 પુ કરી કરી કરી કરી કરી - કરી કરી કરી કરી કરી
 આ કરી કરી કરી કરી કરી કરી કરી કરી કરી
 ગો કરી કરી કરી કરી કરી કરી કરી કરી કરી

ની-જાગનો પાણી છે - પૂન ઉનવી નહીં અનમ
 ઠા જિન પાણી છે - જદુ ઉઠો - પાપ ઉઠા
 રમના પાણી ની ઉન પાપ છે કહી કે દેખો મુખ
 તરા પવના ધુ ના કી ને પા કી ની કી હુ અનથા કી
 કી પુ મન કહી નહીં શે રમના થાન મા કી રેક
 ઉર લી ની ની દી પુ કે મુ મુ ના મા કી ઠા
 ગોલ ની દે ની - પવન પુ થા કી પેલો જો મગ ના
 ગોલ ની - આ પ કી લારો મન પગાડના પો
 ઉઠનારુ થાન વનો કી કી - આશ પાપ પો ઠો કે
 અપેલ ની મારગો ડોલ દી પુ રી કી છે અન
 જો કુન મારગો ડોલ નો મારી દી જાગ - રૂન
 કુની કી રપો અનવા ના હો પો જીગ છે - કાલ પુ
 મારો ના રી મવગી કી છો નો રેક ન કી છે -
 અવગં મગી કી છો નો રેક પા કી છે -

[No 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

HĀRAUTĪ

STATE KOTA

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Ēk āsamī-kē dō bētā chhā Wā-mē-sū chhōt'kyā-nē bāp-sū
A person-to two sons were Them-in from the-younger-by the-father-to
 kahī, 'dāji, mihāi pātī-kō dhān jō mūi pugai-chhai mā-nai
it-was-said, 'father, my share-of wealth which to-me falls me-to
 dē-khādō' Sō ū-nē āp'nō dhān wāi bāt-diyō Ghanā din nē
'give-away' So him-by his-own wealth to-them was-divided Many days not
 hōwā pāyā-chhā, kē chhōt'kyō bētō sārō māl-as'wāb s'hōrar'¹
to-become got-were, that the-younger son all property having-collected
 dūr-dēsā chālō-giyō, ar uthē kuchalan rahar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his own all
 dhān bigār-nākhīyō Jab gōdē kāi bī na rhiyō, ar uchē
wealth was-wasted-away When nearly anything even not remained, and there
 kāl bī padyō, tō ghanō nādār hō-giyō Phēr wāhā ū
a-famine also fell then very destitute he-became Again there that
 dēs-kā ēk āsamī, gōdē raiwā lāgyō Ū-nē ūhi āp'nā
country-of a person near to-remain he-began Him-by him his-own
 khētā-mē sūr charāwā-wēi mēlyō Ar ū-nē wāhā nōlāi-sū pēt
fields-in some feeding-for he-was-appointed And him-by there husks with belly
 bhar'wō bachāryō kē jāi sūr khāwā-karē-chhā, ar
to-fill it-was-thought that which the-swine eating-continually-were, and
 kōi ū-nē kāi nhai dētō Jad ū-nē yād pari tō
anyone him-to anything not used-to-give When him-to memory fell then
 bachāri kē, 'm(h)ārā bāp-kā kētā-'h mban'tyā-hē it'ri
it-was-considered that, 'my father-of how-many servants-to so-much
 rōti milē-chhē kē wā-kū khāwā pāchhē bhi bach rahai-chhai,
bread is-got that them-to eating after even over-and-above remains,
 ar mū bhūkā marū-chhū Ab m(h)ārā bāp gōdē-hi jāūgō,
and I in-hunger am-dying Now my father near-even I-will-go,
 ar ū-sū kahū-gō kē, "hē dāji, mā-nē Par'mēsūr-kē san'mukh ar
and him-to I-will-say that, "O father, me-by God-of before and

¹ S'h represents an aspirated s (ष), and is written with an apostrophe to distinguish it from the ordinary sh. This sound is also found in the Gujarātī of Kathiawar, vide post, pp 426 and ff

āp-kē mūdā āgē pāp karyō-chhai Ī kāran āp-kō bētō bāg'wā
you-of face before sin done is For-this reason you-of son to-be-called
 jōg nhai chhū. Parantu ab mōi āp-kō ēk mhan'tyā jū rākhlō "
worthy not I-am But now me you-of a servant like keep "
 Jab ũ ūthar āp-kā bāp gōdē gīyō Ar dūr-hī chhō
Then he having-arisen his-own father near went And distant-even he-was
 kē ũkā pitā-nō ũi dēkhar diyā kai, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-in
 ũ-kā galē jā lāgyō, ar chūmō Lad'kū-nē ũ-sē kahī
him-of on-neck having-gone stuck, and kissed The-son-by him-to it-was-said
 kē, 'hē dāji, Pai'mēsui-kō san'mukh ar āp-kō mūdā āgō mā-nē
that, 'O father, God-of before and thee-of face before me-by
 ghanō pāp karyō, ar mū āp-kō bētō bāg'wā jōg nhai chhū'
great sin was-done, and I you-of son to-be-called worthy not am '
 Tō phēi pitā-nē ap'nū chāk'rā-sū kahī kē, 'ghanū bhārī
Then again the-father-by his-own servants-to it-was-said that, 'very heavy
 bad'kī pōsakh khādaī ũi phērāwō, ar ũ-kā hāt-mē mūd'rī
costly robe having-taken-out him clothe, and him-of hand-in a-ring
 ar pagā-mē jūtyā phērāwō Mhā jīmāgā ar ānand karāga,
and feet-on shoes put-on We will-feast and rejoicing will-make,
 kyū-kē yō m(h)ārō bētō mai-gīyō chhō, phērū jiyō-chhai, ar gam-gīyō-
because this my son dead-gone-was, again alive-is, and lost gone-
 chhō, phērū pāyō-chhai' Jad wē khusi kar'wā lāgvā
was, again found-is' Then they happiness to-make began

Ū-kō badō bētō māl-mē chhō Ar jad ũ āti bagat jāg
Him-of the-elder son field-in was And when he coming time house
 gōdē pōchhyō, tō bājō ar nāch sunyō Ar ũ-nē āp-kā
near arrived, then music and dancing was-heard And him-by his-own
 ohāk'rā-mē-sū ēk-kū gōdē bulār pūchhyō kē, 'yō kāi
servants-in-of one near having-called it-was-asked that, 'this what
 hō-rhyō-chhai?' Ū-nē ũ-sū kiyō kē, 'thā-kō bhāi āyō-chhai,
happening-is?' Him-by him-to it-was-said that, 'thee-of brother come-is,
 jī-kī thā-kā bāp-nē gōth kari-chhai, kyū-kē wā-nō āp-kō bētō
wherefore thee-of the-father-by feast made-is, because him-by his-own son
 jīw'tō-jāg'tō pāyō-chhai' Parantu ũ-nē rōs karyō, ar mēh'lādī nai
living-waking found-is' But him-by anger was-made, and inside not
 jāwō chāyō Jad ũ-kō bāp ũi ār manāwā lāgyō
to-go wished Then him-of the-father to-him having-come to-entreat began
 Tō ũ-nē bāp-sū kahī kē, 'dēkhō, mū ā'rā bar'sā-sū
Then him-by the-father-to it-was-said that, 'see, I so-many years-from
 thā-kī sēwā kar-rhyō chhū, aī thā-kō kiyō mā-nē kadī
thee-of service doing-am, and thee-of that-which-it-said me-by ever

nai tālyō Phēr bhī thā-nē m(h)āĩ ēk ur^anō bhī nhī
not was-disobeyed Again also thee-by to-me one had even not
 diyō kē mhĩ mhārā bhāĩ-ñ-nē gōth tō dētō
was-given that I my friends-to feast indeed might-have-given
 Parantu yō thā-kō bētō jō bhag^atanā gōdē rahar
But this thee-of son by-whom harlots near having-remained
 āp-kō sārō dhan bagād-nā^hhyō ũ-kā ātā-hĩ thā-nē
you-of all wealth was-squandered him-of immediately-on-coming thee-by
 ıasōĩ karĩ.' Jin-pē bāp bōlyō kē, 'aē bētā, tū-tō
dinner was-made' This-on the-father said that, 'O son, thou-veryly
 m(h)āĩē gōdē sadiw ıhyō-chhai, ar jō-kuchh m(h)ārē gōdē chhai
me near always remained, and whatever me near is
 sō thāro-i jān Parantu kusī kar^awō ar rājī hōwō
that thine-even know But rejoicing to-make and happy to-become
 jōg chhai, kāran vō thārō bhāĩ mar-giyō-chhō, sō phērũ
proper is, because this thy brother dead-gone-was, he again
 ıiyō-chhai, ar gam-giyō-chhō, sō phērũ pāyō-chhai'
alive-is, and lost-gone-was, he again found-is'

[No 33]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

HĀPAUTĪ

KOTA STATE.

SPECIMEN II

एक सहर-में दुरवळ वरामण हो। वो गोजीना कण भिग-ग्या कर-के आप-का उदर-पुरण करे-हो। एक गांव-में जावे तो-भी तीन सेर बेकरडी आवे। दो गांव जावे जब भी वो-ही आवे। ओर जे वरामण-के एक लडकी कुंवारी हो। जब वरामण-की अखी-ने कही के न्हागज आपणो भाग तो ई सुजव हें ओर ई कथ्या-का पेळा हात काँई-मूं करांगा। जब वरामण बोव्यो अब मूं काँई करूं। एक गांव जाले तो-भी तीन सेर बेकरडी मिळे ओर दो गांव जाले तो-भी वो-ही मिळे। न्हारा सारा-की काँई बात है। वरामण-की अखी बोली न्हाराज यां मूं काँई भी उद्म न होवे। ओर उपाइ करणो चाहिये। न्हनत करो जब सब कुछ हो। रगर न्हनत कुछ नही हो। भोत भगडो मचो। भोत दगो कथो। जब वरामण-के-ताँई गुम्हो आयो। वरामण घर-सूं नीकळ-कर परदेस-में चान्यो। बीन कोम-पर जार बचारी के कठी चालां। पाछे गेळा-में वरड आई। वाहाँ एक सुन्दर बगीची ओर बावरी देखी। वाहाँ एक लोगी-राज तपस्या कर-हिया ह्य। अर वा-ने समाद चडा-रखी-ह्यी। वरामण-ने बचारी के अब कठी चालां। अब तो सत-जन मिळ-गिया। यां-की सेवा करांगा। भगवान खावाई भी देगो। जब या बचारी वरामण असतान बुझार-कर सादू-की सेवा-में बैठ-गियो। जब सेवा करता भोत रोज हो-गिया अब सादु-जी-की पळक जगडी। जब वरामण-नूं कही के वरामण तू मांग। न्हा-की सेवा करता तेई घना टन हो-गिया। जब वरामण-ने कही न्हाराज काँई मांगूं। न्हारे एक कुंवारी लडकी है अठारा बीस वरस-की जी-का पेळा हात नही हुवा। सी न्हारी घरहाळी-के ओर न्हारे लडाई हो-गई। जब न्हूं चळ्यो आयो। कूँकी न्हारे पास काँई भी सरतन न हो। जब सत-जन-ने फरमाई के ये चुथी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे। जादा लोभ तो करले मती। अर कथ्या-का पेळा हात हो-जावे उतना-सा रुप्या ले-काडवे। अर जे चुथी-में या बात लिखी ह्यी के होत-की वेण कु-होत को भाई।

पीर बेटी नार पराई ॥

जागे सी नर जीवे।

सोवे सी नर मरे ॥

गम राखे सो आनद करे ॥

जब वो चुथी छेर वरामण सहर-में गियो। एक साहुकार का लडका-सूं जार कही के ये चुथी आप ले-खाडो ओर मेई दो सो रुप्या दे-खाडो। सी साहुकार-का कुंवर-ने जे चुथी-में सीख-की बातें मंडी देखर दो सो रुप्या तुरत दे-खाड्या। ओर चुथी ले-खाडी। ओर वरामण रुप्या छेर कथ्या-को ब्याव बां रुप्या-से कर-दीनी ॥

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ

HĀRAUTĪ

KOTA STATE

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

Ek sahar-mē durbal Barāman chhō Wō rōjīnā kan bhig'syā
A-certain city-in a-poor Brahman was He daily grain begging
 kar-kē ip'kā udar-pur'nā karē-chhō Ek gāw-mē jāwē tō-bhī
having-done his own belly-filling used-to-do One village-in he-may-go still
 tīn sēr bēkar'rī jāwē, dō gāw jāwē jab-bhī wō-hī
three seers grain-doles may-come, two villages he may-go then-even that-much
 jāwē Ōr ū Barāman-kē ēk lar'kī kūwārī chhī Jab
may-come And that Brahman-to one daughter unmarried was Then
 barāman-kī astri-nē kahī kē, 'Mhārāj, āp'nō bhāg tō ī
the-Brahman-of wife-by it-was-said that, 'Sir, own lot indeed this
 mujab chhai, ōr ī kannyā-kā pēlā hāt' kāī-sū karāgā?' Jab
sort is, and this daughter-of yellow hands what with we-shall-do?' Then
 Barāman bōlyō, 'ab mū kāī karū Ek gāw jāū tō-bhī tīn
the-Brahman said, 'now I what can-do One village if-I-go still three
 sēr bēkar'rī milē, ōr dō gāw jāū tō bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
 milē Mbārā sārā-kī kāī bāt chhai?' Barāman-kī astri
is obtained My power-of-(in) any thing is there?' The-Brahman-of wife
 bōlī, 'Mbārāj, thā-sū kāī-bhī uddam na hōwē Ōr upāi kar'nō
said, 'Sir, you-by any even profession not becomes And remedy to-do
 chāhivē Mhanat karō, jab sab-kuchh hō Bagar mhanat
is-necessary Exertion if-you-make, then everything becomes Without exertion
 kuchh nhī hō' Bhōt jhag'rō machō, bhōt dangō karyō
anything not becomes' Much quarrelling took-place, much dispute was-made
 Jab Barāman-kē-tāī gussō āyō Barāman ghai-sū nīka-kar
Then the-Brahman-of-to anger came The-Brahman house-from started having
 par-dēs-mē chālyō Bis kōs par jār bachārī
another-country-into went Twenty kōs-distance having-gone it-was-thought
 kē, 'kathī chālā' Pāchhē gēlā-mē barad āī Wāhā ēk
that, 'where do-we go?' Afterwards the-way-on a-forest came There one
 sundar bagichī ōr bāw'rī dēkhī Wāhā ēk jōgī-rāj tapasyā
beautiful garden and a-well was-seen There one saint-ing austerities

¹ This is a colloquial phrase meaning to marry, from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage

kar-rhiyā-*chhā*, ar wā-nē samād charā-rakhi-*chhi* Barāman-nē
practising-was, and him-by absorption undergone-being-was The-Brahman-by
 bachārī kē, 'ab kathī chālā? Ab tō sant-jan mil-
it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-
 giyā Yā-kī sēwā karāgā Bhag'wān khābāi bhī dēgō' Jab
found These-of service I-will-do God food even will-give' Then
 yā bachārī, Barāman as'tān buhār-kai sādū-kī sēwā-mē
this was-thought, the-Brahman the-place swept-having the-saint-of service-in
 bēth-giyō Jab sēwā kai'tā bhōt iōj hō-giyā
sat-down (i.e. employed-himself) Then service in doing many days passed
 Jab sādū-jī-kī palak ūg'rī Jab baiāman-sū kahī kē,
Then the-saint-of eyelids opened Then the-Brahman-to it-was-said that,
 'Barāman, tū māg Mbā-kī sēwā kar'tā tēī ghanā dan
'Brahman, thou ask-(for-a-boon) My service in-doing to-thee many days
 hō-giyā' Jab Barāman-nē kahī, 'Mhārāj, kāī māgū
have-passed' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask
 Mhārē ēk kūwārī lar'kī chhai athārā bis baras-kī, jī-kā pēlā
To-me one unmarried daughter is eighteen twenty years-of, whose yellow
 hāt nhī huwā, sō mhārī ghai'hālī-kē ōr mhārē larāī hō-gai
hands not are-become, and my wife-to and to-me quarrel took-place
 Jab mhū chalyō-āyō, kū-kī mhārē pās kāī-bhī sar'tan nē chhō'
Then I came-away, because me-of near any-even money not was'
 Jab sant-jan-nē phar'māī kē, 'yē chunthī kāgad-kī tū
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou
 lē-jā, ōi sahar-mē jāi bēch-dijē Jāda lōbh-tō kar'jē matī,
take, and a-city-in having-gone sell Great avarice-veryly make not,
 ar kannyā-kā pēlā hāt hō-jāwē ut'nā-sā rupyā lē-kār'jē' Ar
and the-daughter-of yellow hands may-become that-much money accept' And
 ū chunthī-mē yā bāt lkhī-*chhi* kē,
that piece-in this thing written-was that,

'Hōt-kī bēn, ku-hōt-kō bhāi.
'(well)-being-of a-sister, evil-being-of a-brother

Pir bēti nār parāī
Father's-house daughter woman not-one's-own

Jāgē sō nar jiwē
Wakes that man lives.

Sōwē sō nar marē
Sleeps that man dies

Gam rākhē sō ānand karē'
Passions controls he happiness does'

Jab yō chunthī lēr Barāman sahar-mē giyō Ek sābukār-
Then this piece having-taken the-Brahman a-city-in went One merchant-
 kā lar'kā-sū jāi kahī kē, 'yē chunthī āp lē-khārō, ōi
of son-to having-gone it-was-said that, 'this piece you accept, and

mēĩ dō sō rupyā dē khārō ' Sō sāhukāi-kā kūwar-nē ũ
to me two hundred rupees give ' Then the-merchant-of son-by that
 chunthī-mē chōkhī sikh-kī bātā mandī dēkhar dō sō
piece-in good teaching-of principles arranged having-seen two hundred
 rupyā turat dē-khāryā, ōi chunthī lē-khārī. Ōr Barāman
rupees immediately were-given, and the-piece was-accepted And the-Brahman
 rupyā lēr kannyā-kō byāw wā rupyā-sē kar-dinō
rupees having-taken daughter-of marriage those rupees-by was-performed

FREE TRANSLATION OF THE FOREGOING

In a certain city there was a poor Brahman who lived on daily grain doles, but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity

As he had a daughter to be married his wife said to him 'Mahārāj, such is this fate of ours! How shall we be able to marry this daughter?' On this the Brahman said 'What can I do? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity I can do nothing more'

Then the wife of the Brahman said 'Cannot you follow some other calling? You must do something else Work hard and everything will come all right Nothing can be done without hard work'

A long dispute and quarrel took place between them The Brahman thereupon lost his temper, and he left his home on a journey to a distant country

After having travelled a distance of some twenty *kōs*, he began to consider to what direction he should turn his steps

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions

The Brahman thought, I shall not go any further now that I have found a sage I will serve him and God is sure to support me

Having thus made up his mind he dusted the place and sat down to wait upon the holy man

Many days he passed in the service of the saint At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of eighteen or twenty years There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage'

On this the saint spoke, 'Take this piece of paper and sell it in a city Do not covet much, but accept only so much money as may suffice for thy daughter's marriage'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity A wife away at her father's house is beyond the control of her husband He is living who is wide awake, and a man asleep is practically dead Happy is he who controls his passions'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs 200 The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded

The Brahman returned home with the money and performed the marriage of his daughter

HĀRAUTĪ (SIPĀRĪ)

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvi, mixed with the Hārautī and Bundēli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvi, mixed with the Hārautī of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārautī itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Dangibāi or Dhandēri.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārautī, but is mixed with the neighbouring Bundēli and Dāngī. The Gwalior people call this form of Hārautī Shiopurī, while the Kota people call it Sipārī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipārī or Shiopurī dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārautī. Instances of borrowing from Bundēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-kū*, to the children, we have an oblique plural and postposition borrowed from Dāngī.

[No. 34]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

HĀRAUTĪ (SIPĀRĪ)

STATE GWALIOR.

एक सुआडो और एक सुआडी एक ठोर रहवो करेहा । एक दिन बाँ-कूँ प्यास लागी । जद सुआडी-ने सुआड्या-सूँ कही पाणी पीवा चालाँ । तू कहाण्याँ भी जाणै-है । वहाँ एक नाहर-की आँदर है । तू कोई कहाणी जानतो-होवे तो आपण पाणी पियाँ । हूँ प्यासी मरूँ-हूँ । या कहर वे पाणी-की ठौर पै गया । वहाँ जार सुआडी-ने पूछी तू कोई कहाणी जाणै-है । ज्यूँ-ही वे पास आया नाहर-ने बाँ-कूँ देखि-लिया । जद सुआड्या ने कही हूँ तो सारी बातें भूल-गयी । सुआडी-ने कही ऐ सुआड्या यहाँ कमो क्यूँ रह-गियो । पाणी पीर लायक काका-कूँ सलाम कर । सुआडो भट पाणी पीवा-लाग्यो अर जद पाणी पीर घाय-गियो जँ ने नाहर-कूँ सलाम करी । फेर सुआडी-की आडी देखर जँ ने जँ-सूँ कही कि तू कइ भाँकी-है । तू भी पाणी पीर आपण काका-कूँ सलाम कर । जद सुआडी पाणी पी-सुकी जँ ने नाहर-सूँ कही के न्हाँ-की जाग-ने चालो । वहाँ न्हारे दो बच्चाँ है । यो सुआडो तो कहै-है ये न्हारा-है । अर मैं कहँ-हूँ ये न्हारा है । जी-सूँ घे चाल-कर बाँ-की दो पाँती पाड-दो । जद नाहर-ने आप-का मन-से बचारी कै हूँ याँ चाराँ-ने खा-जालंगो । अब वे वहाँ-सूँ उलटा बावड्या, अर घर-ने आया । तो

सुआड़ी-ने आप-का सुआद्या-सँ कही कि तू भीतर जार दोनूँ वखान-कूँ वारे ले-आ । नाहर पाँती पाड-देगो । सुआद्याो डर-की मारी वारे नहीँ कद्यो । मैने-ही रियो । जद सुआड़ी बोली मैँ वखान-कूँ लाजँ-हूँ । या कहर वा-भी जा-मुसी । वारे अकेली नाहर ही जभो रहबो कद्यो । पाछे सुआड़ी-ने आप-की नाह आँदर-में-सूँ वारे काहर नाहर-सँ बोली बाबा म्हाँ-को राजी नामो हो-गियो । एक वच्चो तो सुआद्या-ने ले-लीनो और एक म-ने । नाहर उलटो डाँग-में चको-गयो । ईँ तरह वे बच-गिया । और नाहर-कूँ बातों-में लगार वॉ-ने पाणी पी-लियो ॥

[No. 34]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ.

HĀRAUTĪ (SIPĀRĪ).

STATE GWALIOR.

TRANSLITERATION AND TRANSLATION.

Ēk suāryō aur ēk suārī ēk thōr ' rah'bo karai-hā
A jackal and a she-jackal one in-a-place living doing-were.
 Ēk din wā-kū prās lāgī Jad suārī-nē suārū-sū
One day them-to thirst stuck Then the-she-jackal-by the-jackal-to
 kahī, ' pānī pibā chālā Tū kahānyū bhī jānai-hai ?
it-was-said, 'water to drink let-us-go Thou stories too knowest ?
 Wabā ēk nāhar-kī ādar hai Tū kōi kahānī jān'tō-hōwē
There one tiger-of a-den is Thou any story if-thou-know
 tō āpan pānī pivā, hū pyāsī marū-ohhū ' Yā kahar
then we water may-drink, I thirsty dying am ' This having-said
 wē pānī-kī thau-pai gavā Wabā jār suārī-nē
they water-of place-near went There having-gone the-she jackal-by
 pūchhī, ' tū kōi kahānī jānai-hai ? ' Jyū-hī wē pās āā
it-was-asked, 'thou any story knowest ? ' When-just they near came
 nāhar-nē wā-kū dēkhi-liyā Jad suāryā-nē kahī, ' hū tō sārī
the-tiger-by them-to they-were-seen Then the-jackal-by it-was said, 'I indeed all
 bātā bhūl-gayō ' Suārī-nē kahī, ' ai suālā, wahā ūbhō kyū rah gayō ?
things have-forgotten ' She-jackal said, ' O jackal, here standing why remainest ?
 Pānī pīr lāyak kākā-kū salām kar ' Suārō phat pīnī
Water having-drunk the-worthy uncle-to obeisance do ' The-jackal at-once water
 pibā-lāgyō, ar jad pānī pīr dhīy-giyō ū-nē nāhar-kū
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to
 salām karī Phēr suārī-kī āri dēkhar ū-nē ū-sū
obeisance was-made Then the-she-jackal-of towards having-seen him-by her-to
 kahī ki, ' tū ki phākarai-hai ? Tū-bhī pānī pīr āp'nā
it-was-said that, 'thou what peeping-art ? Thou-too water having-drunk on
 kākā-kū salām kar ' Jad suārī pānī pi-chuki ū-nē nāhar-sū
uncle-to obeisance do ' When the-she jackal water drank by-her the-tiger-to
 kahī kē, ' mhā-kī jāg-nē chālō, wahā mhārē dō bachchā hai, yō
it-was-said that, 'my to-house come, there my two young-ones are, this
 suāryō tō kahai-hai, " yē mhārā hai, " ar māī kahū-hū, " wē
jackal on-the one-hand saying-is-that, "they mine are," and I saying-am, "they

mūārā hai " Jī-sū thō chāl-kar wā-kī dō pāti pār-dō ' Jad nāhar-nē
mine are" So thou having-come them-of two shares make' Then the-tiger-by
 āp-kī man-mē bāhārī kai, ' hū ॥ chārā-nō khā-jāgō '
his-own mind-in it-was-thought that, 'I these four-to will-eat-up'
 Ab wē wahī-sū ul'tā bāw'ryā ar ghar-nō āvā Tō
Now they there-from back returned and the-house to came Then
 suārī-nō ip'kā suārī-ā-sū kabī ki, 'tū bhitar jāi
the she-jackal-by her-own jackal-to it was-said that, 'thou inside having-gone
 donū bāhōh-in-kū bārē lē-ī Nāhar pāti pār-dōgō ' Suārīyō
both the-young ones-to out bring The tiger shares will-make' The-jackal
 dar-kī mārī bīrē nahī karvō, mānē-hī riyō Jad suārī
fear-of through out not came-out, within he-remained Then the she-jackal
 bōli, 'māi bāhōh-in-kū lāhī-hū ' Yā kahar wā bhī
said, 'I the-young-ones-to bringing am' This having-said she also
 jā-ghusī Bārē akēlō nāhar hī ūbho rah'bō karyō
entered Outside alone the-tiger only standing remained
 Pāchharī suārī-nō āp-kī nār ādar-mē-sū bārē kādar
Afterwards the-she-jackal her-own neck the-cave-in-from out projecting
 nāhar-sū bōli, 'bābā, māhī-kō rājīnāmō hō-givō Ek bāhōhō tō
the tiger-to said, 'Sir, our reconciliation has-become One offspring indeed
 suārī-ā-nō lē linō, ar ek mā-nē ' Nāhar ul'tō dāng-mē
the-jackal-by was-taken, and one by-me' The-tiger back jungle-in
 chālō garvō Ī tarah wē bāh-givā, aur nāhar-kū bātā-mē
went-away This in-manner they were-saved, and the-tiger-to stories in
 lag'ir wā-nē pānī pī-hyō
having-engaged them by water was-drunk

FREE TRANSLATION OF THE FOREGOING

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water place, when the jackaless said, 'Jackal, do you know any story or not?' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling, there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs I will devour all four simultaneously' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk

MĒWĀTĪ

Two specimens of Mēwātī are sufficient One is a version of the Parable of the Prodigal Son, and the other is a folktale Both come from Kot Kāsam of Jaipur, and have been provided by the Rev G Macalister

[No 35]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĒWĀTĪ

STATE JAIPUR

SPECIMEN I

(Rev G. Macalister, M.A., 1899)

कहीं आदमी-के दो बेटा ह। उन-में-तैं छोटा-नै अपना बाप-तैं कहीं बाबा धन-में-तैं मेरा बट को आवे सो मूं-नै बांट-दे। वैह-नै अपना धन उन-नै बांट-दीयो। घणा दिन नाँह हुया जब छोटी बेटो सब धन ले-कर पर-देस-में चळ्यो-गयो। अर उत जा-कर सब धन कुगैलै चळ-कर बिगाड-दीयो। जब वैह-नै सारी धन बिगाड-दीयो जब वैह देस-में भीत भाख्यो काळ पछो अर वो कगाळ हो-गयो। वो गयो अर वैह देस-का रहण-वाळा था उन-में-तैं एक-के रह्यो। वो वैह-नै अपना खेता-में सूर चराखण-नै खँदायो। जो बरखा सूर खाय-हा उन-तैं वो अपना पेट भरण-नै राजी थो। कोई आदमी वैह-नै किमें बी नाँय देतो। जब वैह-नै सुरत आई उन कहीं मेरा बाप-का नौकराँ-नै रोटी घणी अर मैं भूको मरूँ-हँ। मैं ठठूंगो अपना बाप-के कनै जाऊंगो अर वैह-नै कछूंगो बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँय। तेरा नौकराँ-में मूं-नै बी राख-ले। वो ऊख्यो अर अपना बाप कनै आयो। वैह-को बाप वैह-नै दूर-ही-तैं आवतो देख्यो। जब वैह-नै दया आई। जब दौड-कर गळे लगायो अर वैह-नै चूमण चाटण लाग्यो। बेटे वैह-नै कहीं बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँय। पर बाप नौकराँ-तैं कहीं आछा-तैं आछा कपडा ल्यावो अर वैह-नै पहरावो। वैह-का हाताँ-में गूँठी पहरावो अर पागाँ-में जोडो पहरावो। इस खाँ पोवाँ अर खुसी कराँ। क्यूँ यो मेरो बेटो मर-गयो थो जो फिर-के जीयायो है। जातो-रह्यो थो सो पा-गयो। अर वै खुसी करण लाग्यो ॥

वैह-को बड़ी बेटो खेत-में हो। वो आयो अर घर-के नीडे आयो जब वो गावणू बजा-वणू और नाचण सुण्युं। वैह नौकराँ-में-तैं एक बुलायो अर वैह-नै पूछो यो के बात हो-रही है। उन वैह-तैं कछो तेरो भाई आयो है अर तेरे बाप-नै जाफत दर्द-है क्यूँ वो वच-नै राजी-खुसी आँण मिळ्यो। वोह होय हो-गयो। अर भीतर नाँह गयो। जब वैह-को बाप बाहर आयो अर वोह मनायो। उन जुबाब कह-कर अपना बाप-नै कछो देख इतना बरसाँ-तैं

मैं तेरी सेवा करूँ-हूँ कब मैं तेरो कहणू नाँह गेयो । ती-वी तैं मूँ-नै कबै एक बकरी-को बखो बी ना दियो अक मैं अपणा भायकूँ-की साथ खुसी करतो । पर तैं तेरो यो बेटो आव-तैं-हीं व्हैं तेरो धन राँडा-मैं उडा-दियो वैंह-नै जाफत दर्द । वोह वैंह-नै कही बेटा तू सदा मेरे सामे-है । जो किमैं मेरे कनै है सो तेरो-ही है । राजी होणू अर खुसी करणू आछी बात है । क्यूँ यो तेरो भाई मर-गयो यी सो फिर-ऊँ जीयायो है । जातो रछो यो सो पा-गयो है ॥

[No 35.]

INDO-ARYAN FAMILY.

CENTRAL C

RĀJASTHĀNĪ.

MEWĀTĪ DIALECT

STATE

SPECIMEN I.

(Rev. G. Macalister, *M. A.*, 1899.)

TRANSLITERATION AND TRANSLATION.

Kahĩ id'mi-karĩ ḡdo bṛtā hā Un-maĩ-taĩ ohh
I-certain man-to two sons were Them-among-from the-yu
 ap'nī bāp-trāĩ kahi, 'bābā, dhan-maĩ-taĩ mārā bat-kō
his-own father-to it-was said, 'father, wealth among-from my portion-t
 so mū-nari bṛt-dc̃ Wāĩh-nari ap'nu dhan un-nai bṛt-d
that me to dividing-give' Him-by his own wealth them-to dividing-u
 Gharāĩ din nāĩ huxa jab chhōto bṛtō sab dhan]
Many days not became then the-younger son all wealth take
 par dēs-maĩ chhāyo-gayo Ar ut jā-kar sab
foreign country in went away And there gone-having all
 kuggari chhā-kar bigīr-diyo Jab wāĩh-nai sārō
in resolution-away none having was-squandered When him-by all
 bigīr-diyo, jab wāĩn dēs maĩ bhaut bhāryō kāl
was-squandered-away, then that country-in a-very mighty famine
 ar wo kangal ho gayō Wo gayo ar wāĩh dēs-kā ra
and he a beggar became He went and that country-of in
 thī, un-maĩ-trāĩ ek-kai rahyo Wo wāĩh-nai ap'nā k
were, them-among-from one in-of remained By him him-to his-own j
 sur chārāwan nai khādīyo lo bār'chhi sur khay-hu un-tr
some feeding-for it-was sent If hat husks some eating-were them-f
 ap'nu pet bharan-nu riji tho Koi ad'mī wāĩh-nai kimaĩ l
his-own belly filling-for ready was Any man him to anything ei
 dētō Jab wāĩh-nai surāt aĩ un kahi, 'mērā
used-to give Then him-to senses came by him it-was-said, 'my j
 nauk'rā-nai rōṭī ghanī, ar maĩ bhūkō marū-hū Maĩ
servants to bread much (-is), and I hungry dying-am I
 ap'nā bāp-kai kanai jāūḡō, ar wāĩh-nai kahūḡō, "bābā,
my-own father-in-of near will-go, and him-to will-say, "father,

Isu-kō pāp karyō ar tērō pāp karyō, ai tērō bēṭō kahaṇ
God-of sin was-done and thy sin was-done; and thy son to-be called
 hīyak nīṣā. Tērā nauk'rī-maī mū-nai hī rīkh-lō'' Wo
fit I-am-not! Thou servants-among me-to also keep'' He
 ūthō ar ap'nā bīp kauri āvō. Waiḥ-kō bīp waiḥ nu
and his-own father-near came His by father him-to
 dūr hī-tāī āw'tō dēkhyō Jab waiḥ-nu dīyā āi,
distance from-from coming he-was-seen Then him-to compassion came,
 jab daup-kar gaḷai lagīyō, ar waiḥ-nu chūmay-ohīṭay laggyō.
then run having on the-neck stuck and him-to to-kiss-to-lick began
 Bēṭai waiḥ-nu kahī. 'bībā. maī Isu-kō pāp karyō ar
By the-son him-to it-was-said, 'father, by-me God-of sin was-done and
 tērō pāp karyō Ar tērō bēṭō kahaṇ hīyak nīṣā' Par
thy sin was-done And thy son to-be-called fit I-am-not' But
 bīp nauk'rī-tāī kahī. 'āohhyā-tāī āohhyā kap'rā kāvō ar
by-the-father servants-to it-was-said, 'good-than good clothes bring and
 waiḥ-nai pah'rāwō, waiḥ-kī hātā-maī gūḥi pah'rīwō, ar pāgā-maī jōrī
him-to put-on; his hands-on a-ring put, and feet on shoes
 pah'rāwō Ham khā pīwā ar khusī kaī Kyā jō mērō bēṭō
put Let-us eat drunk and pleasure make Because this my son
 mar-gavō-thō, jō phur-kai jiv-īyō-hai. jītō-rāhyō-thō, sō pī-gavō'
dead-gone-was, he again has-become-alive, lost-remained-was, he is-found'
 Ar wu khusī karaṇ lāgyā.
And they pleasure to-do began

Waiḥ-kō bādō bēṭō khēt-maī hō Wō āyō ai ghar-kai nīpāi āyō
His elder son field-in was He came and house to near came,
 jab wō gāw'pū bajāw'pū aur nāch'pū sunāī Waiḥ nauk'rī-
then by-him singing music and dancing was-heard By-him servants
 maī-tāī ēk bulīyō ar waiḥ-nai pūchhī. 'āō kō bīt hō-rāhī
from-among one was called and her to it-was asked, 'this what thing going-on
 hai?' Un waiḥ-tāī kahyō, 'tērō bhī āyō hai; ar tērū bīp-nai
is?' By-him him-to it-was-said, 'thy brother come is, and thy father-by
 jīphat dāi-hai, kyā wō waiḥ-nu rājī-khusī ān māyō'
a-feast given-is, because by-him him-to safe-and-sound coming was-obtained'
 Wōh ohhōv hō-gayō, ai bhīṭar nāh gavō Jab waiḥ-kō bāp bāhar āyō
He angry became, and in not went Then his father out came
 ai wōh , manāvō Un jubīb kah-kai ap'pī
and by-him (he-)was-persuaded By him reply said-having his-own
 bīp-nai kahyō, 'dēkh, it'nā barāḥī-tāī maī tēri sōwā karū-hī
father-to it-was-said, 'lo, so-many years-from I thy service doing-am,
 kabai maī tērō kah'pū nāh gēryō, taubī tāī mū-nai kabai ēk
ever by-me thy command not was-broken, still by-thee me-to ever one

bak'ri-kō bachchō bī nī diyō, ak maĩ ap'nā bhāy'jā-kī
she-goat-of a-young-one even not was-given, that I my-own friends-of
 sāth khusī kar'tō Par taĩ tērō vō bētō āw'taĩ-hĩ
with merriment might-have-made But by-thee thy this son on-coming-just
 jhāĩ tērō dhan rāndā-maĩ udī-diyō wāĩh-nai jāphat daĩ '
by-which thy recallth harlots-in was-squandered him-to a-feast was given'
 Wōh wāĩh nai kahī, 'bētī, tū sadū mērai sājhai hai, jō-kīmaĩ
By-him him-to it-was-said, 'son, thou always me with art, whatever
 mērai karai hai sō tērō-hī hai Rājī hōnū ar khusī kar'nū
to-me near is that thine-alone is Pleased to-become and merriment to-make
 āchhī bāt hai kvĩ yō tērō bhāĩ mar-gayō-thō, sō phir'-kai jīy-āvō
good thing is, because this thy brother dead-gone-was, he again alive
 hai, jītō rahvō-thō, sō pī-gayō hai '
is, lost-remained-was, he found is'

[No. 36]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI

MEWATI.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागजो अर एक नाहार अर एक चौपा ये चारु अध कृपा-में पद्या-या । एक राजा सिकार खेलतो डोळे-यो । वैह-ने नाग्याड पिस । वैह-ने कृपा-पर आयो । कृपा-में देख्यो तो चार जानवर पद्या-हैं । फेर कागजो बोन्दो के तू मूं-ने काट-ले तो तेरे मांय भीड पड़ेगी जब मैं तेरे काम आऊंगी । जब राजा-ने वो काट-लीयो । जब कागजो बोन्दो अर सब-ने काटीयो । हीर-ने मत काटीयो । कागज-ने काट-लीयो जब चौपा बोन्दो के मूं-ने वो काट-ले । मैं तेरे भीड पद्या-में काम आऊंगी । वैह-ने वो काट-लीयो । वो बोन्दो हीर-ने मत काटीयो । नाहार-ने काट-ले । 'जब वो वो काट-लीयो । चौपा वो काट-लीयो । फेर नाहार बोन्दो मूं-ने वो काट-ले । कै मैं तो तू-ने ना काट । तू तो मूं-ने खा-ज । फेर बोन्दो नाहार अर मैं तू-ने ना खाऊं । तू मूं-ने काट-ले । तू-में भीड पड़ेगी जब मैं तेरे काम आऊंगी । जब तेरे मांय भीड पड़े जब तू मेरे कने आ-ज्यो । जब राजा-ने वो काट-लीयो । जब नाहार बोन्दो अर हीर-ने मत काटीयो । जब हीर वो बोन्दो के मूं-ने वो काट-ले । जब राजा-ने दया आ-गई । वो वो काट-लीयो । हीर बोन्दो अर भीड पड़े जब मेरे कने आ-ज्यो तू । चारु अपणा अपणा घर-ने चल्या-गया । राजा सिकार खेलर अपणे घर आयो ॥

कोईक दिन राजा-ने हो-गया । जब राजा-में भीड पड़ी । तो राजा नाहार कने गयो । नाहार पा-गयो वैह-ने । जब वैह-ने कडूला तागडी चांदी-का डोरा मोना-का सुरकी मोना-की दई । माल भौत-सो दियो । जब वैह-ने पोठ बांध दई नाहार-ने । फेर राजा बोन्दो मुज-में तोड़्यो बोझ नाह चड़े । नाहार बोन्दो मेरे ऊपर पोठ धर-ले । तू वो चढ-ले । यारै गांव पाँहवा-थुंगो । फेर पोठ वो घर-लई नाहार ऊपर । अर राजा वो चढ-लीयो । फेर उन-का गांव-में लया उतायो । जब राजा पोठ अपणा घर-ने लीयायो अर नाहार जगज-में गयो ॥

फेर दूसरे दिन राजा कागज कने गयो । जब कागजो बोन्दो बैठ-जा । मैं तेरे आटे किमें खाऊँ-हूँ । राजा बैठ-गयो । कागजो गांव-में उड-गयो । एक बैरवानी-ने नय काट-कर अर बोरेकी सोना-को घर राख्या-या । वो उन-ने ले-कर उडियायो । फेर राजा-ने दे-दई । राजा घर लीयायो ॥

दूसरे दिन राजा हीर-के गयो । हीर-ने बैठ-लीयो । वैह गांव-में रोजीना आदमी-की बक लीयो-करनो मैयों घर गेल । जेह दिन वैह-ही-की भोसरी यो हीर-को बक-को । राजा-ने रमोई जिमाई अर जिंवाडा भीतर कोठा-में मूँद-दीयो अर साँक लगा-दई । फेर

हीर गाँव में गयो के जलदी चालो मारै एक आदमी आ-गयो-हे बक-में द्यागा । जब सब आ-गया । भैयाँ-पर जोत कर-दर्द । कटायँ लीयाया भर वैह राजा-नै बी पकड़-ल्याया । हात पाँव बाँध-कर पटक-दीयो भर भाटा-के छुरी पैनाँवण लाग-गया ॥

जो वो कागको वैह-को भायको थो वो उड-रह्यो-थो । वैह-नै देख्यो तो उड-कर नाहार कने गयो । नाहार-ने बोल्हो के राजा तो हीर कने चक्यो-गयो । वैह-नै तो भैयाँ-की बक-में देंगा । त्वारी हो-रई ऐ । जलदी चाल भर चीपा-नै बी ले-चाल । फेर चक-दीया भर चीपा-नै साथ ले लीयो । तो तीनू मनस्यो करण लाग्या के कागका तू के करागो । के में भैयाँ-की जोत-का-माँयें-तैं वाती ले कर गाँव-में पूर दूंगो । सगका आदमी गाँव-में भाग-जायँगा । कोई पान प्यार डटेंगा । कागको नाहार-नै बोल्हो तू के करागो । के पान प्यार रहेंगा उन-नै में खा-वूंगो । में बी भूको मरुँ-हूँ । फेर नाहार-चीपा-नै बोल्हो तू के करागो । के मेरे ऊपर तम घटा-दीयो । में ले-कर भाग-जाऊँगो । कने ली जा पौँल्या । जब राजा-की नाह-पर छुरी धरी भर कागको याती ले कर गाँव-में पूर दर्द । जब गाँव में आदमी भाज-गा आग-नै देख-कर । तीन आदमी रह्या । जिन नै नाहार खा गयो । चीपा-पर चटा-दीयो । चीपो ले-कर भाग्यायो । भर नाहार भर कागको बी भाग्याया । राजा-नै राजा-के घर घाल्यो । वै अपणै घर गया ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀṬĪ

STATE JAIPUR.

SPECIMEN II.

(Rev G. Macalister, M.A., 1899)

TRANSLITERATION AND TRANSLATION.

Ēk hīr hō, ar ēk kāg'lō, ar ēk nābār, ar ēk ohaupō,
An Ahīr was, and a crow, and a tiger, and an ass,
 yē chyārũ andh kūwā-maĩ parvā-thā Ēk rājā sikār khēl'tō
these the-four a-blind well-in fallen-were A king hunt playing
 dōlai-thō Wāĩh-naī lāgy-āi pis Wāĩ-hĩ kūwā-par
a wandering was Him-to was-applied thirst That-very well-on
 āyō Kūwā-maĩ dēkhyō tō chyār jān'war parvā-haĩ
he-came The-well in it-was-seen then four animals fallen-are
 Phēr kāg'lō bōlyō kai, 'tū mũ-naī kād̥h-lē, tō tērai-māyā
Then the-crow said that, 'thou me take out, then thee-on
 bhīr paraugi, jab maĩ tērai kām āũgō ' Jab rājā-naī
difficulty will-fall, then I to-thee of-use will-come ' Then the-king-by
 wō kād̥h-liyō Jab kāg'lō bōlyō ak, 'sab-naī kād̥hīyō
he was-taken-out Then the-crow said that, 'all please take-out
 Hīr-naī mat kād̥hīyō ' Kāg'lā-naī kād̥h-liyō, jab chaupō
The-Ahīr not please-take-out ' The-crow-for it-was-taken-out, then the-ass
 bōlvō kai, 'mũ-naī bī kād̥h-lē Maĩ tērai bhīr parjā-maĩ
said that, 'me also take-out I to-thee difficulty falling-on
 kām āũgō ' Wāĩh-naī bī. kād̥h-liyō Wō bōlyō, 'hī-naī
of-use will-come ' Him-for also it-was-taken-out He said, 'the-Ahīr
 mat kād̥hīyō Nābār-naī kād̥h-lē ' Jab wō bī kād̥h-liyō
not please-take-out The-tiger take-out ' Then he also was-taken-out
 Chaupō bī kād̥h-liyō Phēr nāhāi bōlyō, 'mũ-naī bī
The-ass also was-taken-out Then the-tiger said, 'me also
 kād̥h-lē ' Kai, 'maĩ tō tū-naī nā kād̥hũ
take-out ' (He-answered-) that, 'I indeed thee not will-take-out
 Tū tō mũ-naī khā-jā ' Phēr bōlyō nābār ak, 'maĩ
Thou indeed me will-eat-up ' Then said the-tiger that, 'I

tū-nai nā khāñ Tū mū-nai kādḥ-lē Tū-maĩ bhir paraigĩ,
thee not will-eat Thou me take-out Thee-in difficulty will-fall,
jab maĩ tērai kām āñgō Jab tērai-māyā bhir paraĩ,
then I to-thee of-use will-come When thee-in difficulty falls,
jab tū mērai kanai ā-jaiyō ' Jab rājā-nai wō kādḥ-liyō
then thou to-me near please-come' Then the-king-by he was-taken-out
Jab nāhār ' bōlyō ak, ' hī-nai mat kādḥiyō ' Jab hīr
Then the-tiger said that, 'the-Ahīr not please-take-out' Then the-Ahīr
bī bōlyō kai, ' mū-nai bi kādḥ-lē ' Jab rājā-nai dayā ā-gai
also said that, 'me also take-out' Then the-king-to pity came.
Wō bī kādḥ-liyō ' Hīr bōlyō ak, ' bhir parai, jab
He also was-taken-out The-Ahīr said that, 'difficulty may-fall, then
mērai kanai ā-jaiyō tū ' Chvārũ ap'nā ap'nā ghar-nai
to me near please-come thou' The-four their-own their-own house-to
chalyā-gayā Rājā sikar khēlar ap'nai ghar āyō
went-away The-king hunting having-played to-his-own house came

Kōi-k dīn rājā-nai hō-gayā Jab rājā-maĩ bhir pari
Some days the-king to passed Then the-king-in difficulty fell.
Tō rājā nāhār kanai gayō Nāhār pā-gayō waĩh-nai ' Jab
Then the-king the-tiger near went The-tiger was-found him-by Then
waĩh-nai kaṛulā tīg'ī chāḍī-kā, dōrā sōnā-kā, mur'kī
him-to a-bracelet a girdle silver-of, a-necklace gold-of, an-ear-ring
sōnā-kī dai Māl bhaut-sō diyō Jab waĩh-nai pōt
gold-of were given Goods much-very were-given Then him-for a bundle
bādh dai nāhār-nai Phēr rājā bōlyō, ' mu-j-saĩ tō
having-tied was-given the-tiger-by Then the-king said, 'me-by indeed
yō bōjh nāh chōlai ' Nāhār bōlyō, ' mērai ūpar pōt dhar-lē
this load not goes-on' The-tiger said, 'to-me on the-bundle place
Tū bī chadh-lē Thārai gāw paũh'chā-dyũgō ' Phēr
Thou also mount Thee (to-)the-village I-will-cause-to-arrive' Then
pōt bī dhar-lai nāhār ūpar Ar rājā bī chadh-liyō
the bundle also was-placed the-tiger on And the-king also was-mounted
Phēr un-kā gāw-maĩ ly-ā utāryō Jab rājā
Then him-of village in having-brought he-was-deposited Then the-king
pōt ap'nā ghar-nai liy-āyō, ar nāhār jangal-maĩ gayō
the-bundle his-own house in brought, and the-tiger the-forest-in went

Phēr dūs'rai dīn rājā kag'lā kanai gayō Jab kag'lō
Again on-another day the-king the-crow near went Then the-crow
bōlyō, ' baith jā, maĩ tērai ātai kimaĩ ly-āñ-hũ ' Rājā
said, 'set-down, I thee for something bringing-am' The-king

¹ Note the subject of a neuter verb in the agent-case

bath-gāyo Kāg'ḷō gāw-maĩ ud-gayō. Ēk bair'bānī-nai nath
sat-down The-crow the-village in flew away. A woman-by nose-run
 kādḥ-kar ar hōr'ḷō sōnī-kō dhar rākhyā thī Wō un-nai
taken-off-having and anklet gold-of having-put placed-were He them
 lē-kar udiy-āyō Phēr rājā-nai dē dai Rājā ghar
taken-having flew-and-came. Again the-king to it was given The-king home
 liv-āyō
brought (them)

Dūs'rai din rājā hīr-kai gayō. Hīr-nai bathu-
On-another day the-king the-Ahīr-to went The-Ahīr-by he-was-caused-
 liyō Wāih gāw-maĩ rōjīnā ād'mī-kā baḷ liyō-kar'tō bhaĩyō
to-sit That village in daily a-man-of sacrifice used-to take the earth
 ghar gail Jāih din wāih-hī-kō ō'rō thō hīr-kō
house according On-that day that-ere-of turn was the-Ahīr-of
 bal-kō Rājā-nai rasōi jīmāi, ar kīwarī bhitar kōthra-
the-sacrifice-of The-king-to food was-fed, and in the-door inner room
 maĩ mūd-diyō, ar sākāḷ lagā dai Phēr hīr gāw-
in it-was-closed, and the-door-chain was-applied Then the-Ahīr the-village-
 maĩ gayō kai, 'jāl'di chālō, mīhārai ēk ād'mī ā-gayō-hai,
in went (saying-)that, 'quickly come, to-me a man come-is,
 baḷ-maĩ dyāgā' Jab sab ā-gayā Bhaĩyā-par jōt
sacrifice-in we-will-give' Then all came The-earth-on a-sacrificial-lamp
 kar-dai Kadhāyā liv-āyā, ai wāih rājā-nai bī pakar
was-arranged Sweetmeats they-brought, and that king also having-seized
 ly-āyā Hāt pāw bādḥ-kar patak-diyō ar bhātā-
they-brought Hands feet bound-having he-was-thrown-down, and whetstone-
 kai chhuri paināwan lāg-gayā.
to a-knife to-whet they-became-engaged

Jō wō kāg'ḷō wāih-kō bhāy'ḷō thō, wō ud rāhyō-thō Wāih-
Who that crow him-of friend was, he flying-was Him-
 nai dēkhyō, tō ud-kar nāhār kanai gayō Nāhār-nai
by it-was-seen, so flown-having the-tiger near he-went The-tiger-to
 bōlyō kai, 'rājā tō hīr kanai chaḷō-gayō Wāih-nai
he-said that, 'the-king indeed the-Ahīr near went Him
 tō bhaĩyā-kī bal-maĩ dēgā Tyāi hō-rai-hai Jāl'di
indeed the-earth-of sacrifice-in they-will-give Preparation being-made-is Quickly
 chāl, ar chaupā-nai bī lē-chāl' Phēr chaḷ-diyā, ar chaupā-nai
come, and the-ass also take.' Then they-went, and the-ass-to
 sāth lē-liyō Tō tinū man'sūbō karan lāgyā kai, 'kāg'lā,
with it-was-taken. Then the-three consultation to-make began that, 'O-crow,
 tū kē karāgō?' Kai, 'maĩ bhaĩyā-kī jōt-kā-māyā-tai
thou what wilt-do?' (He-said-)that, 'I the-earth-of lamp-of-in-from

bāṭi	lē-kar	gāw-maī	pūr	dyūgō	Sag'lā	ād'mī	gāw-maī
<i>wick</i>	<i>taken-having</i>	<i>village-in</i>	<i>conflagration</i>	<i>will-give</i>	<i>All</i>	<i>men</i>	<i>village-in</i>
bhāg-jūyāgā	Kōi	pān	chyār	dataīgā'	Kāg'lō	nābār-nai	
<i>will-run-away</i>	<i>Some</i>	<i>five</i>	<i>four</i>	<i>will-remain-behind'</i>	<i>The-crow</i>	<i>the-tiger-to</i>	
bōlvō,	'tū	kō	karāgō?	Kai,	'pān	chyār	rahaīgā,
<i>said,</i>	<i>'thou</i>	<i>what</i>	<i>will-do?'</i>	<i>(He-said-)that,</i>	<i>'five</i>	<i>four</i>	<i>will-remain,</i>
un-nai	maī	khā-lyūgō	Maī	bī	bhūkō	marū-hū'	Phēr
<i>them</i>	<i>I</i>	<i>will-eat-up</i>	<i>I</i>	<i>also</i>	<i>hungry</i>	<i>dying-am'</i>	<i>Again</i>
churpī-nai	bōlvō,	'tū	kō	karāgō?	Kai,	'mērai	ūpar
<i>the-ass-to</i>	<i>said,</i>	<i>'thou</i>	<i>what</i>	<i>will-do?'</i>	<i>(He-said-)that,</i>	<i>'me-on</i>	<i>above</i>
tam	chadhā diyō	Maī	lē-kar	bhāg-jūgō'	Kanai-hī	jā	
<i>you</i>	<i>cause-to-mount</i>	<i>I</i>	<i>taken-having</i>	<i>will-run-away'</i>	<i>Near-even</i>	<i>having-gone</i>	
paūh'chvā	Jab	rājā-kī	nār-par	chhuri	dharī,	ar	kāg'lō
<i>they-arrived</i>	<i>Then</i>	<i>the-king-of</i>	<i>throat-on</i>	<i>knife</i>	<i>was-put,</i>	<i>and</i>	<i>by-the-crow</i>
bīṭi	lē-kar	gāw-maī	pūr	dāi	Jab	gāw-	
<i>the-wick</i>	<i>tal en-having</i>	<i>the-village-in</i>	<i>conflagration</i>	<i>was-given</i>	<i>Then</i>	<i>the-</i>	
maī	ād'mī	bhāj-gā	ig-nai	dēkh-kar	Tin	ād'mī	rahyā
<i>village-in</i>	<i>the-men</i>	<i>ran-away</i>	<i>the-fire</i>	<i>seen-having</i>	<i>Thre</i>	<i>men</i>	<i>remained</i>
ūn-nai	nāhār	khā-gavō	Chaupā-par	chadhā-diyō	Chaupō		
<i>Them</i>	<i>the-tiger</i>	<i>ate-up</i>	<i>The-ass-on</i>	<i>he-was-caused-to-mount</i>	<i>The-ass</i>		
lē-kar	bhāgy-āyō	Phēr	nāhār	ar	kāg'lō	bī	bhāgy-āyā
<i>tal en-having</i>	<i>ran-away</i>	<i>Again</i>	<i>the-tiger</i>	<i>and</i>	<i>the-crow</i>	<i>also</i>	<i>ran-away</i>
Rājā-nai	rājā-kai	ghar	ghālvō	Wai	ap'nai	ghar	gayā
<i>The-king-to</i>	<i>in-the-king-of</i>	<i>house</i>	<i>was-put</i>	<i>They</i>	<i>in-their own</i>	<i>house</i>	<i>went</i>

FREE TRANSLATION OF THE FOREGOING

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then the crow said to him, 'take all the others out, except the Ahir.' When the donkey saw that the crow had got out, he said, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't take out the Ahir, but take out the tiger.' When the tiger saw that the donkey had been taken out, he said, 'take me also out.' The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.' So the king took him out. Then said the tiger, 'don't take out the Ahir.' Then the Ahir also said, 'take me out too,' and the king, moved by pity, took him out. Then said the Ahir, 'if ever you fall into trouble, come to me.' Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahir's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHIRWĀTĪ

I give two specimens of Ahirwāṭī. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohatak.

[No 37]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHIRWĀTĪ

DISTRICT GURGAON

एक मकम-के दो बेटा था। उन-भाई-तैं छोटनो बाप-तैं वोल्यो अक बाबा जी माल-को बट जो मूँ-ने दीणू होय सो दे-दो। जब ऊ-ने वो माल को बट जिस तरह कछो-थो उसी तरह बांट-दियो। घोड़ा दिन पीछे छोटी बेटो मगको माल जमा कर-के पर-देसाँ-ने चको गयो अर वठे अपणू धन बद-चकनी-में खो-दियो। जब सब खरच कर-सुको और बँह देस-में बडो काक पड-गयो अर वोह कगाल हो-गयो तो वठे-ही वही देस का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत में सूर चरावण-ने भेजो। अर उन चाही के उन छोकराँ-तैं जो सूर खाव-था उन-तैं अपणा पेट भरें। क्यूँके बँह-ने कोइ किमैं नाह दे-थो। जब सुरत संभार-के कही अक न्हारे घरी कितनो-ही मिहिनतियाँ-ने रोटी से अर मैं भूखो मरतो डोऊँ-सूँ। जैं उठ-के अपणा बाबा-जी कनै जाऊंगो अर उन-ते कहंगो कि म-ने धणी-को और तुम्हारी अलबत खोट कयो-में अर इव म इमो ना रह्यो कि फिर तेरो बेटो कहाऊँ। अर इव तू मूँ-ने अपणा मिहिनतियाँ-की तरह-ही राख-ले। जब उठ्या-तैं अपणा बाप पाहने चक-दियो। और वो अभी दूर यो अक देखताँ-ही बँह का बाप-ने महर आ-गई और भाज-के अपणे गले लगा-लियो और वोहत प्यार कियो। बेटा ने कही अक बाबा-जी हमी धणी-को और तेरो अलबत खोट कयो-में। इव मैं तेरो बेटो कहावण लायक ना रह्यो। बँह-को बाप अपणा मिहिनतियाँ-ने वोल्यो अक अच्छा-तैं अच्छा कपडा अंह ने पहराय-दो। अर अंह का हाथ-में गूँठी और पावाँ-में जोड़ी पहराय-दो। अर हम खाँह अर खुसी कराँगा। क्यूँके मेरे लेखे मेरे बेटा-ने फिर-के जन्म लियो मैं। खूयो पायो-सै। जब वो चाव-चोचका करण लग्यो॥

बँह-को बडो बेटो खेत-में थो। जब घर-के नीडे आयो गाजा बाजा-ने सुण-के अपणा एक मिहिनती-ने वोल्यो कि, यो के से। उन कही के तेरो भाई आयो-सै और तेरा बाबा-जी-ने बडो खातर-दारी करो मैं न्यूँ-अक वड तैं राजो-खुसी आ-मिळ्यो। वोह छोह हो-कर भीतर नाह गयो। वड-का बाप ने वो बाहर आ कर-के मनायो। उन अपणा बाप-तैं कही अक देख मैं इतना वरम-तैं तेरो टहल करूँ-सूँ अर कटी तेरो कछो ना गेखो-सै मल तैं कदो मूँ-ने एक बकरी-को वडो ना दियो जँह-तैं मैं भी अपणा पिआरा टब्बियाँ की खातर करतो। इव जब तैं तेरो यो बेटो आयो अर इन तेरो मगको धन किसवणाँ-ने खुवा-लुटा दियो तम्ही-ने बँह की वोहत खातर करी। उन वड ने कही बेटा तू सदा-तैं मेरे धोरे सा। किमैं मेरो तेरो दो नाही से। तूने बी चाव करणी थो अक तेरा इन भाई ने फिर-के जन्म लियो-सै। अक खूयो और फिर मिळ्यो-सै-गो॥

[No. 37]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHANI

AHIRWĀTĪ

DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION

Ēk sakas-kē dō betā thā Un-māh-tai chhōṭ'nō bāp-taī
A-certain man-to two sons were Them-in-from the-younger the-father-to
 bōlyō ak, 'bābā jī, māl-kō bat jō mū-nč dīnū hōy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
 sō dē-dō' Jab ū-nē wō māl-kō bat jis tarah kahyō-thō,
that give' Then him-by that property-of share which way said-it-was,
 us-i tarah bāt diyō Thōrā dīn pīchhē chhōṭō
in-that-very way having-divided it-was-given A-few days after the-younger
 bētō sag'lo māl jamā-kar-kē par-dīsā-nē chaḷō-gayō, ar
son all property collected-made-having foreign-countries-to went-away, and
 wathai ap'nū dhan bad-chaḷ'nī-mē khō-diyō Jab sab kharach kar-
these his-own fortune evil-behaviour-in wasted When all expenditure was-
 chukyō, au wāh dēs-mē barō kāl par-gayō, ar wōh kangāl
made-completely, and that country-in a-great famine fell, and he indigent
 hō-gayō, tau wathai-hī wāhī dēs-kā bhāg'wān jumidār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
 lagyō Un wōh ap'nā khēt-mē sūr charāwan-nē bhējō
he-engaged-himself By-him he his-own fields-in swine feeding-for was sent
 Ar un chāhī kē un chhōḷ'kā-taī, jō sūr khāy-thā,
And by-him it-was wished that those husks-by, which swine an-eating-were,
 un-taī ap'nō pēt bharai, kyū-kē wāh-nē kōi kimaī
them-by his-own belly he-may-fill, because him-to anybody anything
 nāh dē thō Jab surat sābhār-kē kahi ak, 'mihārē
not a-giving-was Then senses arranged-having it-was-said that, 'on-my
 ghai kīt'nā-hī mihun'tiyā-nē iōtī sai, ar maī bhūkhō mar'tō
on house how-many-even labourers-to bread is, and I hungry dying
 dōlū-sū Maī uth-kē ap'nā bābā-jī kanai jāḷgō ar un-taī
wandering-am I arisen-having my-own father near will-go and him to
 kahūgō ki, 'ma-nē Dhanī-kō aur tumhārō al'bat khōt karyō-sai,
I-will-say that, 'me-by God-of and you surely evil-dread done-is,
 ar ib maī isō nā rahyō kī phur tērō bētō kahāñ Ar
and now I such not remained that again thy son I-may-be-called And

AṢṢWĀTĪ

1b tū mñ-nē ap'nī mihun'tivā-kī tarah-hī rākh lē", Jab uthyā-taī
 noio tñou me thy-oien labourers of like-even keep", Then arisen-having
 ap'nā bāp pah'nē chal-divō Au wō abhī dūr thō ak dōkh'tā-
 his oien father near he started And he yet far was that on-seeing-
 hī wñh-kī bāp-nē mahar ā-gai, aur bhāj-kō ap'nē galē lagā-
 ere, him-of father-to pitu came, and run-having on-his-oien on-neck he-was-
 hīō, aur bōhat piār kiyō Bēṭā-nē kahī ak 'bābā jī,
 attached, and much caress was made The-son-by it-was said that 'father,
 hamī Dhanī-kō au tērō al'bat khōt karyō-sai 1b māī tērō bēṭō kahāwan
 I God-of and thy surely evil have-done Now I thy son to-be-called
 lārah nā rihyō' Wñh-kō bāp ap'nā mihun'tivā-nē bōlyō ak, 'achohhā-
 certly not remained, Him of father his-oien labourers-to spoke that, 'good-
 tñi-rechhī karyā āh nē pah'iāy dō, ai āh-kā hāth-mē gūthī, aur
 than-good clothes this one-to put-on, and this-one-of hand-on a-ring, and
 piāñ-mē jōri pah'rāy-dō, ai ham khāh ar khusī karāgā,
 sect on (in) shoes put, and we may-eat and merriment shall-make,
 kñū-kē mērē lēkhē mērē bēṭā-nē phir-kē janm liyō sai, khūyō, pāyō-sai
 because in-my in-opinion my son-by again birth taken-is, was lost, found-is
 Jab wō chān-achōch'lā karan lagvō Jab ghar-kō nīrē āyō
 Then he rejoicing to-male began When the-house-of near he-came
 Wñh-kō barō bēṭō khēt-mē thō Jab ghar-kō nīrē āyō
 Him-of elder son field-in was When the-house-of near he-came
 gājā-bājī-nē sun-kō ap'nā ōk mihun'ti-nē bōlyō kī,
 music-etc (obj) heard-having his oien one labourer-to he-spoke that,
 'rō kō sai?' Un kahī it-was said that, 'tērō bhāī āyō-sai,
 'this what is?' By-him barī khātar-dāri feast that, 'thy brother come is,
 aur tērā bābā-jī-nē barī a-great feast karī sai, nyū-ak wñh-taī
 and thy father-by a-great feast karī sai, nyū-ak wñh-taī
 rījī-khusī ā-milyō' Wñh-kō bāp-nē wō bāhar ā-kar-kō manāyō
 safe-and-sound having-come-he-was-met' He outside come-having he-was-appeased
 nāh gayō Wñh-kā bāp-nē wō bāhar ā-kar-kō manāyō
 not went Him-of the-father by he outside come-having he-was-appeased
 Un ap'nā bāp-taī kahī it-was said ak, 'dōkh, māī it'nā baras taī
 By-him his-oien father-to kahī it-was said ak, 'dōkh, māī it'nā baras taī
 tērī talah karū-sū, ar kadī tērō kahyō nā gēryō-sai, mal
 thy service doing am, and ever thy sayings not disobeyed-is, but
 tñi kadī mñ-nē ōk bak'ri-kō bachchō nā jāh-taī māī
 thou ever me to one she goat-of young-one not was-given which-with I
 bhī ap'nā piārā dhabbivā-kī khātar sag'tō 1b jab-taī
 also my-oien dear companions-of feasting kar'tō 1b jab-taī
 tērō jō bēṭō āyō ur in tērō sag'tō dhan since
 thy this son came and by-this-one thy all fortune his'banā-nē
 harlots-to

khuwā-lutā-diyō tamhī-nē wāh-kī bōhat khātar kaī' Un
was-squandered-away thee-even-by him-of great feasting was-done' By-him
 wāh-nē kahī, 'bētā, tū sadā-taī mēiē dhōrē sā, kīmaī
him-to it-was-said, 'son, thou ever-from me-of near art; whatever
 mērō tērō dō nāhī saī Tū-nē hī chāw kar'nō thō,
mine thine two not is. Thee-to also merry-making to-be-done was,
 ak tērā in bhāī-nē phir-kē janm hō sū, ak khūyō, aur
that thy this brother-by again birth taken-is, that lost-was, and
 phir miyō-saī-gō
again (he) found-is

The other specimen of Ahirwātī comes from the *Jhajjar Tahsil* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahir (or as they are often locally called Hir) caste. An Ahir promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahir invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahirwātī of this district. The first sentence, *ēh Ahir dult lo pñō thō*, is good Ahirwātī, and the second, *us kã jamãĩ bẽrẽ nat āyã*, is equally good Bāngarū. So throughout the whole specimen Bāngarū and Ahirwātī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahirwātī *bōlvō*, and sometimes words like the Bāngarū *bōlā*. The only local peculiarity is the dropping of the *v* in the past participle (*bōlō* for *bōlvō*) which is general over the whole of the Rohtak district. In one place the oblique form *āñ* is used for the nominative *vō*, thus

[No. 38]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

AHIRWĀTĪ

DISTRICT ROHTAK.

ایک اہیر دوکھالو پڑو نہو۔ اوس کا حمای میرے ے آیا۔ جس دس وہ
 آیا۔ اہیر کے ماری ماری اوب ہو رخی تھی۔ میرا پے بیای سے بولو۔ کہ
 ایہ لال پگڑی والو کون بنٹھو سے۔ وہ بولو۔ تیرو مہماں سے۔ کہ کونسو سے۔
 یو سے حیکلی کے گھر والو۔ وہ میر بولا۔ کہ یو حیکلی کے گھر والو سے۔ کہ
 ہاں ہی تو میرا میرے آج اوت ہوئی سے۔ یو کچھ مانگ۔ میر کا حمای
 بولو۔ کہ میرا تو ہی کو کڑو سے۔ میں مانگوں گا۔ سو یا دیگو۔ وہ بولا کہ ناہ ے
 طرح دوںگو۔ میرے مرے کے موہہ نہیں نکل گئی۔ میر کے حمای ے کہا۔
 کہ ہی تم دو۔ یو میں ے وہ چوسنگ حیلی لٹک رخی وہ دیدو۔ میر بولا۔ کہ
 یو پڑو سہو۔ کہ یا حیلی نہیں نہیں چد کے پوری گیل۔ اور حیدہ اکیس ۲۱
 درس دھرے دھرے ہوگیو۔ میرے کا حکملا کے ہانپہ کی۔ میرے کالج
 کی کور۔ حیدہ پر ہیں نہیں بیاہ نگڑاں سے۔ ندس ے کی طرح دیدوں۔

[No 38]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

AHĪRWĀTĪ

DISTRICT RONTAK

Ēk ahīr dukhālō parō thō Us-kā jamāi bīrē nai āyā
An Ahir sick fallen was Him-of the-son-in-law enquiry-for came.
 Jis dīn woh āyā, ahīr-kai māi-inmāi ōt hō rahī-thī Hīr
On-what day he came, the-Ahir to gradually recovery occurring-was The-Ahir
 ap'nē bhāi-sē bōlō kī, 'āñh lāl-pag'ī-wālō kaun baithō sai?' Woh
his-own brother-to said that, 'this red-turban person who seated is?' He
 bōlō, 'tērō mehmān sai' Kī, 'kaun sō sai?' 'Yō sai Jai-kalī-
said, 'thy guest is' (He-replied-) that, 'Who is?' 'This is Jai-kalī-
 kai ghar-wālō' Woh hīn bōlā kī, 'tū Jai-kalī-kai ghar-wālō sai?'
to husband' That Ahir said that, 'thou Jai-kalī to husband art?',
 Kī, 'hā-jī' 'Tō, birā, mērai āj ōt huī-sai
(He-replied-) that, 'yes-Sir' 'Then, brother, to-me to-day recovery become-is.
 Tū kuchh māṅg' Hīr kā jamāi bōlō kī, 'birā, tū
Thou something ask-for' The-Ahir-of son-in-law said that, 'brother, thou
 jī-kō kar'rō sai Mañ māṅgūgū, sō nā dēgō' Woh bōlā
soul-of narrow art I will-ask-for, that not wilt-thou-give' He said
 kī, 'nāh kai-ṭarah dūgō? Mērē mar'ṭc-kē mūh-tāñ nikaḷ-gai'
that, 'not how I-shall-give? Me dying-of mouth-from (the word-)issued'
 Hīr-kē jamāi-nai kahā kī, 'jī tam dō, tō mañ-nai woh
The-Ahir-of son-in-law-by it-was-said that, 'if you give, then me-to that
 chausang jēlī latak rahī woh dē-dō' Hīr bōlā kī, 'tū
four-pronged corn-rake hanging-was that give-away' The-Ahir said that 'thou
 baro sohanō, kī yā jēlī tīn tīn chand-kai pōrī gail, aur
very beautiful, that this corn-rake three three ring-to piece with, and
 jāñh-nai ikis baras dharē-dharē hō-gayō, mērē kākā Hukam'lā-kē hāth-kī
which twenty-one years keeping became, my uncle Hukamlō-of hand of
 Mērē kāl'jē-kī kōr Jāñh-par tīn tīn biyāh big'rā-sai Tāñ-nai
My liver-of piece Which-on three three weddings spoiled-are Thee to
 kai-ṭarah dē-dū?'
how I-give-away?'

FREE TRANSLATION OF THE FOREGOING

There was a certain Ahir, who had fallen sick His son-in-law came to visit him
 It happened that that day he was a little better He asked his brother who the young

fellow with the red turban was 'A guest,' said he 'Who is he?' 'Its Jai-kālī's husband' Said the Ahīr, 'are you Jai-kālī's husband?' 'Yes, su' 'Then, brother, to-day I feel better. Ask me for a present' 'Su,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it' 'Why should I not give it?' 'What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there' 'That,' said the Ahīr, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Hukamlō used to work with. It's a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?'

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāngrī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāngrī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[No 39]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ

(STATE DEWAS, JUNIOR BRANCH)

SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी
 न्ह-के न्हारो धन-को हिस्सो दे-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बांटो कर-दियो ।
 फिर थोडा-ई दिन-में ऊ छोटी छोरो सब अपनी माल-मत्ता एकट्टी करी-ने कोई एक दूर देस-में
 चळ्यो-गयो । ओर वां चेन-में रै-ने ओ-ने सब अपनी धन उडै-दियो । सब खरच हुआ-पर
 उना देस-में भौत बड़ी काळ पयो ओर ओ-के खावा पीवा-की भौत अडचन पडवा लागी । जदे
 ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा के
 अपना खेत में भेज्या करे । ओर सूडला जो कोई फीतरा खाता-था ओ-के उपर-ज ऊ खुसी-से
 रैतो । पन ऊ-वी ओ-के कोई-ने दियो नी । जदे ऊ सूद-में आयो तो केन लख्यो न्हारा बाप-
 के घरे तो सुकता-ज मेनत मजुरी करवा-वाळा-के वी पेट भरी-ने वचे इतरो खावा-के मिठे ।
 ओर हूं यां भूक-से मरूं । अब यां-से हूं उठी-ने बाप-के वां जै ने कूंगा के दाय-जी हूं तमारो
 ओर भगवान को गुनागार हूं ओर ए-के उपरान्त हूं थारो छोरो केवावा-के लायक नी रियो ।
 न्हारी गिनती तूं अपना नोकर-में कर । फिर ऊ वां-से उठी-ने अपना बाप-के पास आयो ।
 ओ-का बाप ने ऊ दूर छेटीपे होते-ज ओ-के देख्यो ओर ओ-के दया आई ओर भाग्यो ओर
 ओ-के गळा-से चोटाई-लियो ओर ओ-के मट्टी दी । फिर उना छोरा-ने ओ-का बाप से कियो
 के दाय जी हूं भगवान-को ओर तमारो गुनागार हूं ओर हूं तमारो छोरो केवावा-के लायक नी
 हूं । पन बाप-ने ओ-का नोकर होन-से कियो के एक भौत अच्छो अगो लाव ओर ए-के पेरार
 ओर ए-का हात-में अंगूठी पेरार ओर पग-में जूतो पेरार । ओर आज जीमी-चूठी-ने बड़ी हरक
 अपन मनावगा । क्योंकि न्हारो यो मन्यो हुआ छोरो आज जीवतो हुआ । यो खोवई गयो-थो
 पन फिर मिळ्यो । जदे वी बड़ी हरक मनाव लाग्या ॥

अब ओ-को बड़ी छोरी खेत-में थो । ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के
 नाचवा-को ओर गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-मे-से एक-के बुलै-ने पूछ्यो
 इन बात-को अरथ केँ हे । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ
 खुसी-मजा-में मिळ्यो जै-से ओ-ने सेल दीवी-हे । फिर ओ-के सुखो आयो ओर घर-में जावे नी ।

जे-से ओ-को बाप बाहर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख
 हूं यारी इतरा बरस से सेवा कहूं-हूं ओर धारो म-ने केनो कदी-बी उलांग्यो नी । ऐसो होत
 थी ध-ने म के मारा मितर बरोबर चेम करवा-के वास्ते कदी थी बकरी-की बच्ची दियो नी ।
 ओर जे-ने धारो माल रामजनी के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने
 ओ मे कियो के घंटा तूं हमेशा म्हारे-ज पास रे-हे । ओर जो कछ म्हारे पास हेक सब
 धारो-ज हे । यो धारो भाई मयो यो ओर पाछो जीवतो दुओ । खोबाई-गयो-थो ओर
 पोछो पायो । ए-के वास्ते अपन-ने हरक यतानी यो जोग हे ।

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

'Kōi ād'mī-kē dō chhōrā thā Un-mē-sē ohhōtā chhōrā-nē
A-certain man-to two sons were Them-in-from the-younger son-by
 ō-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mhārō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of
 [hissō dai-lākh ' Ōr ō-nē un-mē ap'nā māl-tāl-kō bñtō
share give-away ' And him-by them-among his-own property-of division
 kar-diyō Phir thōdā-i dñ-mē ū chhōtō chhōrō sab ap'nī
was made Then a-few-very days-in that younger son - all his own
 māl-mattā ekattī karī-nē, kōi-ēk dūr dēs-mē chalyō-gayō
property together made-having, a-certain distant country-in went-away
 Ōr wā ohñ-mē rai-nē ō-nē sab ap'nō dhan
And there pleasure-in remained-having him-by all his-own wealth
 udai-diyō Sab kharaoh huā-par unā dēs-mē bhōt badō kāl
was squandered All expenditure been-on that land-in a-very great famine
 padyō, ōr ō-kē khāwā-piwā-kī bhōt ad'chan pad'wā lāgi Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began Then
 ū unā dēs-mē kōi-ēk ād'mī-kē pās jai-nē iyyō Ū
he that land-in a-certain man-of near gone-having remained That
 ād'mī ō-kē sūd'lā chāiāwā-kē ap'nā khēt-mē bhējyā-karē Ōi
man him some feeding-for his-own field-in sends-regularly And
 sūd'lā jō-kōi phōtrā khātā-thā, ō-kē up'ia-j ū khusī-sē
the-some what-ever chaff, eating-cere, that-of on-even he pleasure-with
 rētō, pan ū bī ō-kē kōi-nē diyō nī. Jadē
would-have-remained, but that even him-to anyone-by was-given not When
 ū sūd-mē āyō, tō kēnē lagyō, 'mhārā bāp-kē ghaīē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
 muk'tā-j mēnat majūri kar'wā-wālā-kē bī pēt bharī-nē
many-very labour wage does-to even belly filled-having
 bachē, it'rō khāwā-kē milē, ōi hñ yā bhūk-sē
there-remains-over, so-much eating-for is-got, and ' I here hunger-from

marũ Ab yā-sē hũ uthī-nē bāp-kē wā jai-nē
die Now here-from I arisen-having father-of there gone-having
 kũgā kē, "dāy-jī, hũ tamārō ōr Bhag*wān-kō gunāgāi hũ, ōr
will-say that, "father-sir, I you-of and God-of sinner am, and
 ē-kē up'rāt hũ thārō chhōrō kēwāwā-kē lāyak nī riyō Mhārī
this-of beyond I thy son being-called-for fit not remained, My
 guntī tũ ap'nā nōkar-mē kar'' Phir ū wā-sē
counting thou thine-own servant-among make'' Then he there-from
 uthī-nē ap'nā bāp-kē pās āyō Ō-kā bāp-nē ū dūr
arisen-having his-own father-of near came Him-of father-by he far
 chhētīpē hōtē-j ō-kē dēkhyō, ōr ō-kē dayā āi, ōr
at-distance in-being-indeed him-to it-was-seen, and him-to compassion came, and
 bhāgyō, ōi ō-kē galā sē chōtāi-lyō, ōr ō-kē mattī dī Phir unā
he ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
 chhōrā-nē ō-kā bāp-sē kiyō kē, 'dāy-jī, hũ Bhag*wān-kō ōr
son-by him-of father-to it-was-said that, 'father-sir, I God-of and
 tamārō gunāgār hũ, ōr hũ tamārō chhōrō kēwāwā-kē lāyak nī
you-of sinner am, and I your son being-called-for worthy not
 hũ' Pan bāp-nē ō-kā nōkar-hōn-sē kiyō kē, 'ēk bhōt
am' But the-father-by him-of servants-to it-was-said that, 'a very
 achchhō āngō lāw, ōr ē-kē perāw, ōr ē-kā hāt-mē
good robe bring, and this-one-to put-on, and this-one-of hand-on
 āgūthī perāw, ōr pag-mē jūtō perāw, ōr āj jīmī-chūthī-nē
ring put-on, and feet-on shoe put-on, and today eaten-feasted-having
 badō harak apan manāwāgā. Kyō-kē mhārō yō maryō
great rejoicing we-all will-celebrate Because-that my this dead
 huō chhōrō āj jīw'tō huō, yō khōwāi-gayō-thō, pan phir
been son today living became, this lost-gone-was, but again
 mīlyō' Jadē vī badō harak manāwā lāgyā
was-got' Then they great rejoicing to-celebrate began

Ab ō-kō badō chhōrō khēt-mē thō Ōr jadē ū ohaḷyō
Now him-of the-elder son the-field-in was And when he walked
 ōr ghar-kē pās āyō, ō-kē nāch*wā-kō ōr gāwā-kō āwāj
and house-of near came, him-to dancing-of and singing-of noise
 sunānō Phir ō-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,
become-audible Then him-by servants-in-from one called-having it-was-asked,
 'in bāt-lō arath kaī hē?' Phir ō-nē kiyō kē, 'thārō
'this affair-of meaning what is?' Then him-by it-was-said that, 'thy
 bhāi āyō-hē, ōr thārā bāp sē ū khusī-majā-mē mīlyō, jē-sē
brother come-is, and thy father-by he good-health-in was-got, which-from
 ō-nē sēl diwī-hē' Phir ō-kē ghussō āyō, ōr ghar-mē
him-by a-feast given-is' Then him-to anger came, and the-house-in

jāwē nī Jē-sē ō-kō bāp bāhēr aī-nē ō lē
he-goes not That-from him-of the-father outside come-having him-to
 sam²jāwā lāgyō Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,
to-remónstrate began But him-by him-of father-to it-was said that, 'see,
 hū thārī it²rā baras-sē sēwā karū-hū, ōr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
 kadi bī ulāgyō nī Esō hōtē bī tha-nē mha-kē mhārā
ever even was-transgressed not Such on-being even thee-by me-to my
 muntar barōbar chēn kar²wā-kē wāstē kadī bī bak²rī-kō bachchō
friends with pleasure doing-of for ever even a-she-goat-of young-one
 diyō nī Ōr jē-nē thārō māl rām-janī-kē sāth udai-diyō,
was-given not And whom-by thy property haslots-of with was-squandered,
 unā chhōrā-kē wāstē sēl diwī' Phir ō nē ō-sē kiyō
that son-of for a-feast was-given' Then him-by him-to it-was-said
 kē, 'bētā, tū hamēsā mhārē-j pās rē-hē Ōr jō-kaī mhārē
that, 'son, thou ever me-of-veryly near remaining-art And whatever me-of
 pās hē, ū sab thārō-j hē Yō thārō bhāī maryō-thō, ōr
near is, that all thine-veryly is This thy brother dead-was, and
 pāchhō jīw²tō huō, khōwai-gayō-thō, ōr pīchhō pāyō,
afterwards living became, lost-gone-was, and afterwards was-found,
 ē-kē wāstē apan-nē harak batānō yō jōg hē'
this-of for us-all-by rejoicing was-displayed this proper is'

[No 40]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II

लगन-का परबात्या

पेलो पेर म-ने न्हावत धोवत लाग्यो वो मारु-जी ।
 केँ दुसरो केँ दुसरो सीस गुर्थावताँ मारु-जी ।
 केँ तिसरो केँ तिसरो बालू-डा समजावताँ मारु-जी ।
 चोथो पेर रसोइ निपावताँ लाग्यो वो मारु-जी ।
 पाँचमो पेर नाय जिमावताँ लाग्यो वो मारु-जी ।
 छहो पेर म-ने सेज बिछाताँ लाग्यो वो मारु-जी ।
 सातमो पेर म-ने सार खेलताँ लाग्यो वो मारु-जी ।
 केँ आठमे केँ आठमे बोल्थो बेरी कूंकडो मारु-जी ।
 केँ तो-ने सोक संताप्यो रे कूंकड-ला ।
 केँ म्हारी केँ म्हारी रत-मे बोल्थो रे कूंकडला ।
 डाल डाल मिनकी फिरे मारु-जी ।
 केँ पत्ते केँ पत्ते बेरो कूंकडो मारु-जी ।
 डाल टूटी मिनकी पडी मारु जी ।
 केँ कूंकड केँ कूंकड करे वदावना मारु जी ।
 कसो दूद पिलाऊँ वो मिनक-डी ।
 केँ कूंकड केँ कूंकड मार भगाव वो मिनक-डी ।
 आँगन डोल बजाव वो मारु जी ।
 आँगन गीद गवाव वो मारु-जी ।
 केँ कूंकड केँ कूंकड मार हुआ वदावना मारु-जी ।

[No 40]

INDO-ARYAN FAMILY

CENTRAL GROUP,

RAJASTHANI

MALVI

(Only 1000-500-1000)

SPECIMEN II

TRANSLITERATION AND TRANSLATION

Kachohū dūd pīlāñ, wō minak-dī.
Fresh milk will-I-give-thee to drink, O she-cat.
 Kañ, kñkad, kañ, kñkad mār-bhagāw, wō minak-dī
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.
 Āgan dhōl bajāw, wō mīrū-jī
In-the-courtyard drum play, O beloved
 Āgan gīd gawāw, wō mārū-jī
In the-courtyard song cause to be sung, O beloved
 Kañ, kñkad, kañ, kñkad, mār huā badāw'nā, mārū-jī
Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.

FREE TRANSLATION OF THE FOREGOING.

The first watch¹ was spent in bathing and washing, O Beloved
 Ah! the second, ah! the second was spent in braiding my hair, O Beloved
 Ah! the third, ah! the third, in reconciling little children, O Beloved
 The fourth watch was spent in preparing food, O Beloved
 The fifth² watch was spent in feeding my husband, O Beloved,
 I spent the sixth watch in spreading the bed, O Beloved
 The seventh watch was spent by me in playing chess,³ O Beloved
 Ah! at the eighth,⁴ ah! at the eighth, the envious cock crew, O Beloved
 Alas, thou hast enkindled my sorrow, O wretched chanticleer⁵
 Ah! in my, ah! in my love-time didst thou crew, O chanticleer
 A she cat is going about from branch to branch, O Beloved.
 Ah! from leaf to leaf, ah! from leaf to leaf, fieth chanticleer, mine enemy, O
 Beloved
 The branch broke, the she cat fell, O Beloved
 Ah! chanticleer, ah! chanticleer sounds a pean of escape, O Beloved
 I shall make thee drink fresh milk, O she-cat
 Ah! beat, ah! beat chanticleer and make him flee, O she cat.
 (The cock is now put to flight), let the drum sound in the courtyard, O Beloved
 Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song

¹ There are eight *paḥars* or watches, in the twenty four hours.

² This is the first watch after sunset

³ In Indian poetry, a husband and wife are often represented as playing chess far into the night

⁴ This is the last watch before dawn After cock-crew, a husband cannot stay with his wife

⁵ The termination *īś*, like *ś*, signifies contempt.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATE DEWAS, JUNIOR BRANCH)

SPECIMEN I.

कोई एक आदमी-के दो कवर था । वणी-मे-सूँ छोटा लडकाए वणी-का पिता-ने कयो के भाभा-नी म्ह-ने म्हारा धन-को बाँटी दे-काडो । फेर वणीएँ वणी-का धन-को बाँटी वणी-मे कर-दियो । फेर थोडा-ज दना-मे वणी छोटा लडकाएँ सब आपणो धन एकट्ठो कर-ने कठेक दूर देस-में चक्को-गयो और वठे चेन-सूँ रे-ने वणीएँ सब आपणो धन उडाय दियो । फेर जो ई-के पास थो ज सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काक पखो । ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी । जद ज वणी देस-में कोई एक आदमी-के पास जाय-ने रह्यो । वणी आदमीएँ वी-ने सूर चरावा-के वास्ते आपणा खेत-पर भेज्यो । ओर सूर जो कोई छोटरा खाता-था वणी-रे ऊपर-ज ज खुसी-सूँ रेतो । पण वी-भी वी-ने कणीएँ नहिँ दिया । जद वी-ने सुद आवी वणीएँ कयो के म्हारा पिता-रे घरे तो म्हेनत मजूरी करवा-वाका-के-ई पेट भरी-ने बचे इतरो खावा-ने मिळे-है । ओर हूँ भूखा मरूँ-हूँ । अवे अठा-सूँ उठी-ने हूँ पिता के वठे जाऊँ ने कहूँगा के भाभा-सा हूँ आप-को ने भगवान-की अपराधी हूँ ओर आप-को लडको वाज-वा-के लायक नी रह्यो । म्हारी गिणती आप आप-रा नोकराँ-मे करो । ओर ज वठा-से उठी-ने आपणे पिता-के पास आयो । पण वी-का बापे वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवी ओर दोडतो हुओ जाय-ने ज वणी-के गळा लाग्यो । ओर वणी-रो मूँह चूम्यो । ओर वणी लडकाएँ आपणा पिता-ने कही के भाभा-सा हूँ भगवान-को ने आप-को अपराधी हूँ ओर हूँ आप-को लडको केवावा-के लायक नी हूँ । तो-भी वणी-का पिताएँ आपणा नोकराँ-ने कछो के रूखी भगरखी लाव ओर ई-ने पहेराव । ई का हात-में बीठी पहेराव ओर ई-का पग-में पगरखी पहेराव । आज जीमी चुठी-ने आकी हरख खुसी कराँगा । कारण के म्हारो यो मयो-थको लडको जीवतो ज्यो । खोवाई-गयो थो पण पाको मक्खो । जदी वी बडो हरख मनावे लागे ॥

अब वणी-को बडो लडको खेत-पर थो । चकता-चकता ज घर-के नजीक आयो तो वी-ने बठे नाचवा गावा-को अवाज सुणाणो । ओर वणीएँ एक नोकर-ने बुलाय-ने पूछ्यो के आज यो काँई है । जद वणीएँ वणी-के कयो के थारो भाई आयो-है । ओर थारा बाप-ने ज खुसी-मजा-सूँ मक्खो अणी-के वास्ते या मिजमानी दिवी-है । जद वी-ने रीस आवी ओर घर-में जावे नही । ज-सूँ वणी-को बाप बाहर आवी-ने वी-ने समजावा लाग्यो । पण वणीएँ वी-का बाप-ने कियो के देखो हूँ थाँ-की इतरा बरस-सूँ सेवा करूँ-हूँ ओर थाँ-को केषो हूँ कदी भी लोख्यो नही । असी जेता भी थाँ म्ह-ने म्हारा हितू-सोवत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकरी-को बखो भी दीधो नही । पण जणीएँ थाँ की धन रामजण्याँ-की गेल-मे रे-ने उडाय दियो वणी लडका-के वास्ते लोकाँ-ने जीमाडो-हो । जद वणीएँ वणी-ने कयो के बेटा तूँ सदा म्हारे पास रेवे-है । ओर जो काँई म्हारे पास है ज सब थारो है । यो थारो मयो-थको भाई आज तने जीवतो मक्खो । ओर गम गयो-थो ज पीछो पायो । अणी-के वास्ते आपा-ने हरख खुसी करणो जोग्य है ॥

[No 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ (RĀGRI)

(STATE DEWAS, JUNIOR BRANCH)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kōi ɕk ād'mi-kɕ dō kawar thā Wanā-mɕ-sū chhōtī lad'kāē
A-certain one man-to two sons were Them-in from the younger by-son
 wani-kā pitā nɕ kaso kɕ, bhūbhī-jī, mha nɕ mharī dhan-kō bātō
his father-to it-was-said that, father-sir, me-to my wealth-of portion
 dī k idō Phēr waniñ wanā-kā dhan kō bātō wanā-mɕ kar-diyo Phēr
give-out Then by-him them of wealth-of portion them-among was-made Then
 thodī-j dhan-mɕ wani chhōtā lad'kāē sab āp'nō dhan chatthō
a-few-only days-in that younger by-son the-whole his-own wealth together
 kar-nɕ kathē-k dūr dīs-mɕ chajvō-gavō, aur wathō chēn sū
made having somewhere distant-country-in it-was gone, and there case-with
 ran-nō waniñ sab āp'nō dhan udīy-diyo Phēr jō ī-kō pās
lived-having by-him all his-own wealth was-squandered Then what him-of near
 thō u sab kharach-kar-diyo, phēr wani dīs-mɕ ɕk badō-bhīrī kāl
was that all was-spent, then that country-in one very-great famine
 padyō, or wani-kɕ khawā-piwā-kī badi ad'chan pad'wā lāgī Jād ū
fell and him-to eating-drinking-of great difficulty to-fall began Then he
 wani dīs-mɕ koi ɕk ād'mi-kɕ pas jiy ne rahyō Wani ād'miñ
that country-in a-certain one man-of near gone-having lived That by-man
 vī-nɕ sūr chariwā-kō-wāstɕ āp'nā khēt-par bhujō Ōr sūr jō-kōi
him-to sown feeding-of-for his-own field-on it-was-sent And sown whatever
 chhōtīrī khīti-thī wani-rɕ āp'ra-j u khusi-sū rēto Pan
husks eating were them of upon even he gladness with would-have lived But
 vī-bhī vī-nɕ kaniñ nahī diyā Jād vī-nɕ suddh avī, waniñ
those-even him to by anyone not were-given Then him-to senses came, by-him
 kayō kɕ, 'mharā pitā-rɕ gharɕ tō mhinat majūri-kar'wā-wālā-kē-ī
was-said that, 'my father's in-the-house while labour-him-e-doers to-even
 pīt bhari-nɕ bachɕ it'ro khawā-nɕ miḡe-hai, or hū bhūkhā
belly filled-having there is-saved so-much eating-for obtained is, and I of-hunger
 marū hū Abɕ athī-sū uḡhī-nō hū pitā-kō wathō jāñ nō kahūgā
dying am Now here from arisen having I father's in-that place will go and I-will-say

kē, "bhābhā-sā, hū āp-kō nē Bhag^wān-kō ap^rādhi hū, or
that, "father-sir, I your-Honour-of and God-of guilty am, and
 āp-kō lad^kō bāj^wā-kē lāyak nī rahyō Mhārī gūⁿtī
your-Honour-of son being-called-for worthy not remained My reckoning
 āp āp-rā nōk^rā-mē karō " " Ōr ū wathā-sē
your-Honour you-Honour-of servants-among make" " And he there-from
 uthi-nē āpⁿē pitā-kē-pās āyō Pan vī-kā bāp^ē vī-nē
arisen-having his-own father-of-near came But his by-father him-to
 dūr-sē āw^tō dikh-nē vī-nē wani-kī dayā āvi, or dōd^tō-huō
distance-from coming seen-having him-to him-of compassion came, and running
 jāy-nē ū wani-kē galā lāgyō, or wani-rō mūh ohūmyō
gone-having he him-of on-the-neck was-applied, and his face was-kissed
 Ōr wani lad^kkāē āpⁿā pitā nē kahī kē, 'bhābhā-sā, hū Bhag^wān-kō
And that by-son his-own father-to it-was-said that, 'father-sir, I God-of
 nē āp-kō ap^rādhi hū, ōi hū āp-kō lad^kō kēwāwā-kē
and your-Honour-of guilty am, and I your-Honour-of son to-be-called-for
 lāyak nī-hū ' Tō-bhī wani-kā pitāē āpⁿā nōk^rā-nē kahyō kē,
worthy not-am' Yet his by-father his-own servants-to it-was-said that,
 'āchhi angar^kkhī lāw or i-nē paherāw, i-kā hāt-mē bithī paherāw, or
'good robe bring and him-to put-on, his hand-in a-ring put-on, and
 i-kā pag-mē pagar^kkhī paherāw Āj jimi-chuthī-nē āchhi harakh-
his feet-in shoes put-on To-day fed-feasted-having best merriment-
 khusī karāgā, karan-kē mhārō yō maryō-thakō lad^kō, jīw^tō
rejoicing we-will-do, because-that my this dead-was son, alive
 whayō, khōwāi-gayō-thō, paṇ pāchhō malyō ' Jadī wī badō harakh
became, lost-gone-was, but again is-got' Then they great joy
 manāwā lāgā
to-celebrate began

Ab wani-kō badō lad^kō khēt-par thō, chal^ttā-chal^ttā ū ghar-kē
Now him-of elder son the-field-on was, while-coming-walking he the-house-of
 najik āyō, tō vī-nē wathē nāch^wā-gāwā-kō awāj supānō Ōr waniē
near came, then him-to there dancing-singing-of sound became-audible And by-him
 ēk nōkar-nē bulāy-nē pūchhyō kē, 'āj yō kāi hē?' Jad
one servant-to called-having it-was-asked that, 'to-day this what is?' Then
 waniē wanā-kē kayō kē, 'thārō bhāi āyō-hē, or thārā bāp-nē ū
by-him him-to it-was-told that, 'thy brother come-is, and thy father-to he
 khusī-majā-sū malyō, anī-kē wāstē yā mij^mmāni divī-hē ' Jad vī-nē,
safe-and sound was-got, this-of for this feast given-is' Then him-to,
 ris āvi, or ghar-mē jāvē nahī Ū-sū wani-kō bāp bāhar
anger came, and house-in he-goes not Therefore his father come-having
 āvi-nē vī-nē sam^jjāwā lāgyō Pan waniē vī-kā bāp-nē kiyō kē,
out him to to-entreat began But by-him his father-to it-was-said that,

'dēkhō, hū hū-kī it'rā baras-sū sōwā karū-hū, ōr thā-kō kēnō mhaī
 'see, I thy so-many years-from service doing-am, and thy word by me
 kadī-bhī lōpnō nahī, asī whētā bhī thū mha-nē mharā
 erer-even was-transgressed not, so on-being even by-you me-to my
 hētū-sōb'tī ī-kc-barōbar īrām-chēn kar'wā-kō wāstō kadī bhā'rī-kō
 friends companions-of-with enjoyment-case doing of for ever she-goat-of
 bāchchō bhī dīdhō nahī Pan jūnī thā-kō dhan rām'janyū-kī gēl-mē
 young-one too was given not But by-whom your wealth harlots-of way-in
 rai nū udīy-dīvō, wani lad'kū-kō wāstō lōkū-nē jīmādō-
 lived having has-been-squandered, that son-of for people-to causing-to-eat-thou-
 hō ' Jād wani wani-nē kavō kē, 'bōtā, tū sadā mharō pās
 art ' Then by-him him-to it-was told that, 'son, thou always me-of near
 rāc-hai, ōr jō-khū mharō pās hē, ū sab thārō hē Yō thāō
 living-art, and whatever me of near is, that all thine is This thy
 marvō thākō bhāī. āj tī nū jiw'tō majyō, ōr gam gayō-thō, ū pīchhō
 dead-was brother, to-day thee to alive is-met, and lost-gone was, he again
 pāyō, anī-kē wāstē āpā-nū harakhī-khusī kar'nō jōgy' hai '
 is found, this of for us to merriment to do proper is '

[No 42]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATE DEWAS, JUNIOR BRANCH)

SPECIMEN II.

आडावला-का पहाड-में ची दरवार-के इलाके लूडानेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकापो है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो। जद गेला-ने गिरासिया मेर सीपा ओर भीर्ला-का डर-सूं ठाकर-ने अरज करवा-सूं एक पडियार सरदार-ने ठाकर ई-की लार दीनो। आगे गिरासाये या-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्रान्हण लुगाई ओर एकला दोकला दिवाली-वद-ने राजपूत गिरासिया लूटे नही। परत गिरासिया भील सीपा या। ये-भी चारण राव-ने लूटवा-को विचार राखे-हे। परत आप खास राजपूत जे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सूं वच-ने जीवा-को लोभ करणो या वात निदित समज-ने जो वासा-के वास्ते आयो-यो बी सरदार भी या वात आरी करी नही। आखर भगडो हुआ। पडियार सरदार-का हात-सूं वारा आदमी खेत पडा। एक-रा हात-री तरवार-वार लगवा-सूं पडियार-रो मायो भी धड-सूं अलग हुआ। पर कवध रण-मे रूप-रयो। ओर सचू-पर प्रहार करवा-सूं अवकी वार तरवार भी टूट-पडी। तो कटार खेच-ने कवध दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो। ओर फेर उठा-सूं पलट-ने जठे आप-को मायो कट पड्यो-यो वठे आय-ने गोडी गाल-ने बैठ-गयो। कटारी-ने अगरेखी-की चालके पसे बाहरी वगले पूँछ-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकल्यो हुआ रक्त प्रवाह-सूं मृत्तिका-रा पिंड कर-ने आप भी माया-रे पास सरीर छोड्यो। या सब वात ऊ चारण अलग जमो जमो देख-रह्यो-यो। राजपूत मायो गयो परत चारण-रो माल वच-गयो ॥

यो अठा-सूं चाल-ने आगे सिरोही इलाके खीवज नामक देवडा चाहुवाण सरदार-के ठकापो जाय-ने जो हुई थी सो सारी वात कही। तो ठाकर हर-वम-जीए या वात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

या वात कवर नरपाल-देव-जी सुण-ने आप ऊँ-ज बखत पिता-की कचेरी-में आया ओर पूछी। तो चारण फेर सब वात कही। सो सुण-ने कवर-जीए कही के मायो कथा केडे कवध सचू-ने मार-ने पाछे माया नखे आय-ने अजायी-की चाल-सूं कटारी माँज-ने म्यान-मे कीधी सो तो ठीक। परंतु कटार अगरेखी-की चाल-के भीतर-के पसे माँजी के बाहर-के पसे। जो बाहर-के पसे पूँछी तो फेर ऊँ-मे काँई है। या वात कवर-जी-की सुण-ने नादानी जाण-ने सब हसवा लाग्या। एक सर वीर सरदार-की बहादुरी-में कोई तरे-सूं आप पडे वीरताई-को घमंड राख-ने कुटिलता-सूं न्यूनता बतावणी या वात ठाकर-साव-ने भी आही नी लागी। तो आप कद्यो की सुपो जी कवर-जी बाहर भीतर-की पसे काँई करे। ऊँ राजपूत

तो जो करी सो घणी-ज आखी करी । ओर मायले पझे कटारी माँजवा-की या बताई तो
 अब धाँ कोई रजपूती करो । जद करजो जद जाणागा की ठीक है । ऊँ-सूँ तो जो बणी सो कर
 दिखार्ह । कयरजीए पिता-का मूँछा-मूँ असा करडा वचन सुण-ने घणी-ज वखत पिता-के रूबरू
 इसो पण कयो की तीस वरस-की उमर हुआ केडे एक महीनी भी आगे नहीं जीवणो । ओर
 उग पडियार सरदार-की तरफ-म् भगडो कर-ने माथो कट्या पाछे तरवार चलाय-ने माथा-रे पास
 आय-कर मायेला पक्षा-मूँ कटार माँज-ने म्यान-में कर-ने पाछे खेत पडणी ॥

[No. 42]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATL DEWAS, JUNIOR BRANCH)

SPECIMEN II

TRANSLITERATION AND TRANSLATION

Ādāw'lā-kā pahād-mē śrī dar'bār-kē ilākē Jūdāmēr-pur
Aravali-of hills-in illustrious darbar-of¹ in-the-jurisdiction Judamerpur
 nāmāk-nē hajār vīs pachis-kī pūdās-kō thakānō haī Jathc ēk
name-by thousands twenty twenty-five-of income of an-estate there-is There one
 chāran āy-nē hajār dō adāi-kī dātārī pāy-nē pāchhō jāwā
bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lāgō Jad gēlā-mē girāsīyā Mēr, Mīnā ōr Bhilā-kā dar-sū
began Then the-way-in free-booters Mērs, Mīnās and Bhils-of fear-from
 Thākar-nē araj kar'wā sū ēk Paṛiyār sar'dār-nē Thākar ī-kī
the-Thākūr-to application making-by one Paṛiyār Sardār-to by-the-Thākūr him of
 lār dīnō Āgē girāsāyē yā-nē lūt'wā-kē wāstē
in-company was-given Onwards by-freebooters these-to plundering-of for
 ghēryā
they-were-surrounded

Chāran-Rāw, sādhu, brāhman, lugāi ōr ēk'lā dōk'lā dīwālī-band-nē
A-Chāran-Rāo, a-saint, a-Brāhman, a-woman and alone in-two an armed-man-to
 Rājput girāsīyō lūtē nahī Parant girāsīyā Bhil, Mīnā thā Yē
a-Rājput freebooter robs not But the-freebooters Bhils, Mīnās were These
 bhī Chāran-rāw-nē lūt'wā-kō vichār rākhē-hē Parant āp khās
too Chāran-Rāo-to robbing-of consideration entertain But he himself
 Rāj'put whē-nē dus'manā-kē āgē dar-nē āp'ni jāt chāran
Rājput being enemies-of in-front feared-having his-own caste bard
 batāy-nē ladāi-sū bach-nē, jīwā-kō lōbh kar'nō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nundit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar'dār bhī
censurable considered-having who escorting-of for come-had by-that sardār too
 yā wāt āri karī nahī Ākhar jhag'dō huō Paṛiyār
this thing acceptance was-made not At-last a-struggle took-place Paṛiyār

¹ The illustrious Darbār, or the Darbār par excellence is the Court at Udaipur

Sar'dār-kā hāt-sū bārā ād'mi khēt padyā Ēk-iā hāt-rī tar'wār-
Sardār-of hands-from twelve men on the-field fell One-of hand-of a-sword-
 wār lāg'wā-sū Padiyār-rō māthō bhī dbad-sū alag huō,
stroke being-hit-from the-Padiyār-of head also the-trunk-from separate became,
 par kabandh ran-mc iūp-ravō, ōr satrū-par prahār kar'wā-
but the-headless-trunk battle-in fired-remained, and the-enemy-on blows making-
 sū ab-ki-bār tar'wār bhī tūt-padi Tō katār khēoh-nē
by this-time the-sword too broken fell-down Yet dagger drawn-out-having
 kabandhē dōd-nē kuchh dūr jāy āp'na dus'manā-nē
by-the-headless trunk run-having a-little distance having-gone his-own enemies-to
 mīr-nākhō Ōr phēr uthā-sū pīlāt-nē jathē āp-kō māthō
were-cut-down And then that-place-from returned-having where his-own head
 kat padyō-thō, wathc āv-nē gōdī-gāl-nē bēth gayō Katārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down Dagger-to
 angār'khī-ki chāl-ki pallē bāh'rī bag'lē pūchh-nē myān-mē
coat-of shirt-of on-the-border the-outside on wiped-having sheath-in
 kīdhī, ōr phēr ip-rā turat-rī nik'lyā-huā rakt-prawāh-sū mritikā-rā
it-was-made, and then him of fresh-of gushed-out blood-flow-by clay-of
 pīnd kar-nē āp bhī māthā-rō pās sarīr chhōdyō Yā sab
a-ball made-having by-himself too head of near body was-given-up This whole
 wāt ū chāran alag ūbhō ūbhō dēkh-rahvō-thō Rāj'pūt
thing that bard aloof standing standing witnessing-was The-Rājput
 mār'yō-gayō, parant chāran-rō māl bach-gayō
killed-was, but the-bard-of property saved-was

Yō atbā-sū chāl-nē āgē Sirōhī ilākē Khīwaj
This(-man) here-from walked-having further Sirōhī district Khinwaj
 nāmāk Dēw'dā Ohāhuwān Sar'dār-kē thakānē jāy-nē jō
by-name Dewadā Chāhuwān Sardār-of in-the-estate gone-having what
 huī-thī sō sārī wāt kahī Tō Thākar Har'bam-jīē yā
happened-had that all story was-told Then Thākar by-Harbamyī this
 wāt sun nō un Sar'dār-kā ghanā bākhān kīdā
story heard-having that Sardār of very-much praises were-made

Yā wāt kawar Nar-pāl-dēw-jī sun-nē āp ū-j wakhat
This story the-Prince Narpāl-Dew-jī heard-having himself at-that-very time
 pitā-ki kachēri-mē āyā, ōr pūchhī, tō chāranē phēr sab
father-of court in came, and it-was-asked, then by-the-bard again whole
 wāt kahī Sō sun-nē kawar-jīē kahī kē, 'māthō
account was-said That heard-having by-the-Prince it-was-said that, 'the-head
 katyā kēdē kabandh satrū-nē mār-nē pāchhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
 māthā nakhē āy-nē ajābi kī chāl-sū katārī māj-nē
the-head near come having robe-of skirt-by dagger wiped-having

myān-mē kīdhī, sō tō thik Parant katār angar^akhi-kī
sheath-into was-made, that verily, right But the-dagger robe-of
 ohāl-kē bhitar-kē pallē māñjī, kē bāhar-kē pallē ? ' Jō
skirt-of inner-of on-border was-wiped-clear, or outer-of on-border ? ' If
 bāhar-kē pallē pūchhi tō phēi ũ-mē kāñ hai ? ' Yā wāt
outer-of on-border it-was-wiped then indeed in what is ? ' This remark
 kawar jī-kī sun-nē nādānī jān-nē sab has^awā lāgyā Ēk sūi
prince-of heard-having folly known-having all to-laugh began One brave
 bīr sar^adār-kī bahāduri-mē kōi taiē-sū āp pandē bīr^atāi-kō
warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of
 ghamand rākh-nē kutil^atā-sū nyūn^atā batāw^anī vā
pride entertained-having crookedness-though deficiency to-be-shown this
 wāt Thākar-sāb-nē bhī āchhi nī lāgi Tō āp kahyō
thing the-Thākur-Sahib-to also well not was-felt Then by-him it-was-said
 kī, ' sunō-jī kawar-jī, bāhai bhitar-kō pallō kāñ karē ? Ū
that, ' listen-O prince, outer inner-of border what makes ? By-that
 Rāj^apūt tō jō kari sō ghanī-j āchhi kai Or māy^alē
Rājput as-to what was-done that very-much good was-done And inner
 pallē katārī māñ^awā-kī yā batāi tō ab thā kōi raj^apūti
border dagger wiping-of this was-pointed-out then now you some heroism
 karō Jad kar^ajō, jad jūnāgā kī thik hai Ū-sū
do When you-may-do, then I-will-acknowledge that proper is By-him
 tō jō bani sō kar dikhāi ' Kawar-jīē pitā-kā
indeed what was-done that having-done was-shown ' By-the-Prince father-of
 mūdā-sū asā kar^adā wachan sun-nē wanī-j wakhāt pitā-kē
mouth-from such harsh words heard-having the-same time father of
 rūb^arū sō pan karyō kī, ' tis baras-kī umar huā
in-the-presence such vow was-made that, ' thirty years of age having-become
 kēdē ēk mahinō bhī āgē nahī jīw^anō, ōi un Padīyār
after one month even afterwards not to-live, and that Parīyār
 sar^adār-kī tarah-sū jhag^adō kar-nē māthō katyā pāchhē tar^awār
chieftain-of fashion-by fight done-having head being-lopped-off after sword
 chalāy-nē māthā-rē pās āy-kar māyēlā pallā-sū katār
brandished-having head of by-the-side come-having inner border-with dagger
 māñ^a-nē myān mē kar nē pāchhē khēt pad^anō '
cleansed-having sheath-into made having afterwards to-the-ground to-fall '

FREE TRANSLATION OF THE FOREGOING

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Mīnās, and Bhils, he requested the Thākūr and got from him a Parivār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhils and Mīnās, these, too, have an objection to plunder a bard, but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Parivār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Parivār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made claballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khinwaj in the district of Sirohī, belonging to the Devdī Chahuwān Sardār, related all that had happened. Then the Thākūr Hāmāmji hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēoji came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākūr Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished, and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say, we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Parivār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

MĀLVĪ OF KOTA AND GWALIOR

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east' of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows —

Kota	80,978
Tonk (Chabra)	20,000 ¹
Gwalior Agency	395,000
TOTAL	<u>495,978</u>

This appears under various names In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Dāng, the language is known as Dangihaī, Dangēsṛā or Dhandērī, with a reported number of speakers as follows —

Gwalior	95,000
Kota (Shahabad)	6,000
TOTAL	<u>101,000</u>

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior In Kota the Mālvī is locally known as Kundalī

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hārautī form of Jaipurī to its north-west and west It is hence affected by these two dialects As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed

In the specimen the following are the principal points of divergence from Standard Mālvī I also draw attention to a few points which are typical of that dialect

There is the usual tendency to disaspiration and uncertainty of the vowel scale Thus we have *būyī*, for *būjhī*, enquired, *sāt* for *sāth*, a companion, *riyō*, remained Note *khēr*, for *lahar*, having said As examples of vowels, see *garⁿnō*, for *guⁿnō*, to fall, *dan*, for *din*, a day, *gyō*, for *gayō*, gone, *rōhō-hō*, for *rahō-hō*, you remain

The cerebral *n* is more common than in Standard Mālvī Thus, *mārⁿnō*, instead of *mārⁿnō*, to strike

In the declension of nouns, we have a locative in *hē* in the word *chhōrihē*, in the daughter This form also occurs in the neighbouring Hārautī and in the Mālvī of Bhopal, see pp 204 and 263

In pronouns, we have *mhaī*, to me The plural is regularly used for the singular in *mhā*, we, for I, *thā*, you

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēlī The imperfect of the finite verb is built on the central

¹ This is a very rough estimate No separate figures for the Mālvī speakers of Chabra have been reported.

Rājasthānī system, with a verbal noun in *ē*, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rah'tō-hō*, was dwelling. The Jaipurī verbs compounded with *āiēnō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āi*, she has become attached.

[No 43]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ

(STATE KOTA)

एक भक्को मानस गांव-ने जावे-हो । मारग-में जँ-के-ताँई एक दुसरो आदमी मिक्खो । जँ-ने जँ-से की की थारो काँई नाँव है । तो जँ-ने नेक नाँव बतायो । अर जँ ने बूजी की थारो काँई नाँव है । जँ ने जँ-को वद नाँव बतायो । अर की की चाल न्हारे सात-ही होयो । थोड़ा साक गया अर जँ वद-ने की की में तस लाग्याई । कूडा-पर पानी पीवा चाला । तो कूड़ा-पर जार जँ नेक-ने लोटो कूडा-मे पानो भरवा-सारू पटक्यो । पछाडी-सूँ जँ वद-ने जँ-के धक्को दे-खाद्यो । ऊ कूडा-मे गर-पद्यो ॥

कूडा-के बीचे एक रूँख पीपली-को हो । सो जँ पीपली-मे उलज-गियो । ओर रात-भर ऊ कूडा-मे रियो । ऊ कूडा-मे दो जद रहे-हा । रात-मे वे दोनू बतलाया । एक-ने की की को भाई-साव थाँ आज-काल काहा रोहो-हो । तो जँ-ने की की मूँ बादस्या-की छोरी-का डील-मे हँ । दुसरा ने की की मूँ ई कूडा-का ठाणा-के नीचे धन भीत-सोक है । ई-की रुखाकी करूँ-हूँ । या खेर पहला-से पूछी की थाँ-ने कोई जँ छोरी-का डील-मे-सूँ कुडावे तो कूटो की नहीं । तो जवाव दियो की यूँ-तो कदी-वी न कूटा । परत कोई ई कूड़ा-को जल ले-जार जँ-के छाँटा दे-खाड तो कूट-जावाँ । दुसरा-ने की की न्हों-को धन बी न्हों कोई-ने ने ले-जावा-दाँ । परत कोई ई कूडा-को जल खाडर जँ ठाम-पर छडके तो न्हों जँ-सूँ काँई-बी खेँचल दे कराँ । धन ऊ-ई ले-जावे । या बात जँ नेक-ने सुण-लीनी ।

दूजे दन वणजारा कूडा-पर पाणी भरवा आया । ओर जँ नेक-ने कूड़ा-मे-सूँ वारे खाद्यो । दो चार घडी-मे साँध लेर जँ-ने पड़ली एक लोटो जल-को भरर वाई गियो की जाहाँ ऊ जद बादस्या-की छोरी-होँ लाग रिया-हो । बादस्या-के यो नीम हो की जँ-का डील-मे बड़ो जद है । जो ई-ने कुडा-देगो जँ-ई-ने परणा दूँगो । तो ई-ने जार जँ-को उपाइ यो-ही कखो की जँ-की आँख-पर जँ कूडा-का जल-का छाँटा दिया । जद जद कूट-गियो । जँ-की नीराँत हो-गयी । बादस्या-ने वा छोरी जँ-के ताँई परणा-दी । अस्याँ-ई वो ठाणा-के नीचे-सूँ जँ धन-पर जल छड़कर वो धन बी खाड़-लियो । ओर लुगाई अर धन लेर आनद करवा लाग-गियो ॥

[No 43]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RĀJASTHĀNĪ

MĀLVĪ

(STATE KOTA.)

TRANSLITERATION AND TRANSLATION

Ēk bhalō mānas gāw-nē jāwē-hō Mārag-mē ũ-kē-tāī ēk-dus'rō
A gentle man village-to a-going-was The-road-in him-of-to another
 ād'mī miyō Ũ-nē ũ sē kī kai, 'thārō kāī nāw hai?' Tō
man was met Him-by him-to it-was-said that, 'your what name is?' Then
 ũ-nē 'Nēk' nāw batāyō Ar ũ-nē būjī kai, 'thārō
him-by 'Good' name was-shown And him-by it-was-enquired that, 'your
 kāī nāw hē?' Ũ-nē ũ-kō 'Bad' nāw batāyō, ar
what name is?' Him-by him of 'Wicked' name was-shown, and
 kī kai, 'chāl mhārē sāt-hī hōyō' Thōrā
it was-said that, 'come to-me a-companion verily thou-becomes' A-little
 sāk giyā ar ũ Bad-nē kī kai, 'mhaī tas
distance they-went and that Wicked-by it-was-said that, 'to-me thirst
 lāgy-āī Kūrā-par pānī pīwā chālā' Tō kūrā-par jār
has-come A-well-on water to-drink let-us-go' Then a-well-on having-gone
 ũ Nēk-nē lōtō kūrā-mē pānī bhar'wā-sārū pat'kyō
that Good-by a-water-vessel the-well-in water drawing-for was-dropped
 Pachhārī-sū ũ Bad-ne ũ-kē dhakkō dē-khāryō Ū kūrā-
Behind-from that Wicked-by him-to push was-given violently He the-well-
 mē gar-paryō
in fell-down
 Kūrā-kē hīchē ēk rūkh pīp'li-kō hō Sō ũ pīp'li-mē
The-well-of in-the-middle a tree pipal-of was So that pipal-in
 ula-giyō, ōi rāt-bhar ũ kūrā-mē nyo Ū kūrā-mē
he-entangled-went, and night-whole that well-in he-remained That well-in
 dō jand rahē hā Rāt mē wē dōnū bat'lāyā Ēk-nē kī
two demons a-dwelling-were Night-in they both conversed One-by it-was said
 kai, 'kō, bhāī sāb, thā āj-kāl kāhā rōhō-hō?' Tō ũ-nē
that, 'well, brother-sur, you now-a days 'where living-are?' Then him-by
 kī kai, 'mū Bād'syā-kī chhōrī-kā dīl mē hū' Dus'rā-nē
it-was-said that, 'I the-king-of daughter-of body-in am' The-other-by
 kī kai, 'mū, ī kūrā-kā dhānā-kū nīché dhan bhōt sōk hai
it-was said that, 'I, this well-of mouth-of below wealth great is

Ī-kī rukhāḷi karũ-hũ ' Yā khēr pah'lā-sē pūchhī kai,
This-of guarding doing-I-am ' This having-said the-first-to it-was-asked that,
 ' thũ-nē kōi ũ ohhōrī-kā dil-mē-sũ ohhurāwē tō
' you-to any-one that daughter of body-in-from (if-)may-release then
 ohhūtō kai nhĩ? ' Tō jawāb diyō kai, ' yũ-to kadī-bi
do you-leave or not? ' Then answer was-given that, ' thus-indeed ever-even
 nī ohhūtī Parant kōi ĩ kūrā-kō jal lē-jāi ũ-kē
not we-leave But any-one this well-of water having-taken away this-one to
 ohhātī dē-khār, tō ohhūt-jāwā ' Dus'rā-nē kī kai, ' mhā-kō
drops may-put, then we-leave ' The-second-by it-was-said ' that, ' us-of
 dhan bī mhā kōi-nē nē lē-jāwā-dā Parant kōi ĩ
wealth also we any-one-to not to take-away-allow But any-one this
 kūrī kō jal khārār ũ thām-par ohhar'kē tō mhā
well-of water having-drawn that place-on (if-)may-sprinkle then we
 ũ-sũ kāi-bī khēchal nhc karā. Dhan ũ-ī lē jāwē.
him-from any even obstruction not do The-wealth he-alone takes-away '
 Yī bāt ũ Nēk-nē sun-linī
This word that Good-by was-listened-to

Dūjē dan ban'jārā kūrā-pai pāni bhar'wā āyā
On the second day travelling-merchants the well-on water to-draw came
 Ōr ũ Nēk-nē kūrā-mē-sũ bārē khāryō Dō chyār
And that Good-to the well-in-from outside it-was-drawn Two four
 gharī-mē sās lēr ũ-ne pah'li ēk lōtō jal-kō
hours-in breath having-taken him-by first a vessel water-of
 bharu wā-ī gīyō kai jāhā u jand bād'syā-kī ohhōrīhē
having-filled there-indeed went that where that demon the-king-of daughter-in
 lig-riyā-hō Bād'svā-kc yo nim hō kai, ' ũ-kā dil-mē barō
dwelling-was The-king-to this rule was that, ' her of body-in a-great
 jand hai Jō ĩ-nē ohhurā-dēgo ũ-ī-nē par'nā-dūgō
demon is Who this-one will-release him-indeed-to in-marriage-I-will-give '
 Tō ĩ-nē jāi ũ-kō upāi yō hī karyō kai ũ-kī
Then this one-by having-gone her-of remedy this-veryly was-done that her-of
 ākh-par ũ kūrā-kā jal-kā ohhātā diyā Jad jand
eye-on that well-of water-of drops were-given Then the-demon
 ohhūt-gīyō ũ-kē nīrāt hō-gayī Bād'syā-nē wā ohhōrī ũ-kē-tāi
left Her to relief became The-king-by that daughter him-of-to
 par'nā-dī Asyā-ī wo dhānā-kē nīchē sũ ũ dhan-par
in-marriage-was-given So-veryly he the-mouth-of below-from that wealth-on
 jal ohhar'kar wō dhan bī khār-hyō Ōr lugāi ar dhan
water having-sprinkled that wealth also was-dug-out And wife and wealth
 lēr ānand kar'wā lāg gīyō
having-taken happiness to-do he-began

FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good'. The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pipal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

MĀLVĪ OF THE BHOPAL AGENCY

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsinghgarh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *njar* for *najar* (*naɜr*), a present, *lāicar* for *lūicar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *w*. Thus we have *pūj'bō*, to worship, *lūd'bō*, the act of leaping, *chhōp'bō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārautī (pp 258 and 204). Examples of it here are *bhēṣāhē*, to the buffalo, *lhalhē*, into the river, *ghōṛāhē*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *lhusī-lā* (for *lō*) *amal-panī hōyā* (for *hōyō*), opium-water of happiness took place (*he* was drunk).

[No 44]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ.

(STATE NARSINGHGARH)

तीस पातीस वान दोसा गऊ

हुंवर नवानीसीय जी राजमाड पदम

गऊ राजनजीसाव के पास राजमाडसीने

बीपारीने हुंवर नवानी सीय जी डी

પડેતી પાટી રે દેઘાંગા નજોર ના
 બીચાર કે નેસો અપો જડ પડ્યા
 પાટી નાફી નજોર સવારી વેર બોવ
 પુગલા પદારી જદ નેસો આપો
 જેઠી ગોઠી બંદી થી મો ગોડુ
 ઝાટી જદ રાણગી સાવળે વરણ
 ઝી દી નાવ નેસો પાછો મો નજારી
 નામો કે માલગી ઝી ડુંગરી
 કે નીચે ગયો જદ રાણગી સાવ ને
 રૂપ નપાળી સીયગી સે રૂઠી કે,
 હં જાનેથોકે તમ પીઠ રેરી ગપા
 રો. જદ રૂપગી ને ઘોડા ઝી લગામ
 વેંચે દોતીન ઝોલડા ઝી દરી
 જદ ઘોડે નામો નો નેસા હે જાત્રીપો

જદ નેરંતી ડો તો વાલુ હે કુડ્ડો
 હોયો જોર ડંપન લવાની સીયજી
 ડો તરવાન ડો તુત છોડ-બોહોયો નેસા
 ડો છોલ સરી ડો પુન આલગ
 આલગ હોગપા આદો આલંગા જોર
 આદો ડિંગા હો ગયો જોર આપ
 લગાન પડુડે ડિવા હોગપા હમ
 બેન બોન મેં છુડનાહોયા ડિંગા
 ગપા જોર હેલા પાડા જડ કુવ
 સાવ ને ગુજાપદીયો કે કુપોડિયોહું
 જડ હમ સબ કુવજી સાવ કે
 પામ ગપા જદ બડના મંગાકે
 ડિંગા માખાકાળ જોર લોદી હેડકે
 કુડાનમે ડોહો જોર મોજા કે ઉગાપો

ਯਾਵ ਖੁਧਾਵਾਵ ਆਵੇ ਤੇ ਮਸਾਲਾ ਘੀ
 ਆਵੇ ਤੇ ਸੀਪਾਰੀ ਘੋਡਾਏ ਸਾਰੇ
 ਭਰੇ ਫੀਸਾ ਤੇ ਘੋਡਾ ਹੁੰ ਧੀਰਾਂ ਧੀਰਾਂ
 ਠਾਨ ਮੇਂ ਕੇਜਾਗੇ ਆਪ ਆਵੇ ਰਾਧਨ
 ਜੀ ਸਾਥ ਫੇਰੀ ਸਰਦਾਰ ਤੇਰਾ ਵੇ ਪਦਾਰ
 ਆਵੇ ਰਾਧਨ ਜੀ ਸਾਥ ਨੇ ਆਵੇ ਭੁਧਰ
 ਆਪਾਨੀ ਬੀਬਾਜੀ ਨੇ ਤਾਂਸੀ ਆਰੋਗੇ
 ਤਾਂਸੀ ਆਰੋਗ ਤੇ ਰਾਧਨ ਜੀ ਸਾਥ
 ਮੇਲ ਮੇ ਪਦਾਰ ਆਵੇ ਭੁਧਰ ਜੀ ਸਾਥ
 ਤੇਰਾ ਮੇ ਪੋਡਾਪਾ ਦੁਸਰਾ ਫੀਨ
 ਖੁਸੀ ਤਾ ਅਮਲ ਪਾਨੀ ਹੋਆ
 ਨੀਯਵ ਨੀਯਰਾਪਤ ਹੋਵੀ ਫੀਨਾਮ
 ਬਾਦੀ ਭੁਧਰ ਜੀ ਸਾਥ ਤੀ ਜੇਸਾ
 ਮਾਵੇ ਬਾ ਤੀ ਬਠਾਵੀ ਹੋਵੀ

[No 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MALVĪ

(STATE NARSINGGARH)

TRANSLITERATION AND TRANSLATION

Tis chālīs bar's hōyā, jad Kāwar Bhawānī Singh-jī Rāj-garh
Thirty forty years became, when Prince Bhawānī Singh-jī to-Rājgarh
 padāryā Jad Rāwat-jī-sāb-kē pās-kā ād'min-nē bichārī kē, 'Kāwar
went Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince
 Bhawānī Singh-jī-kī charētī pātī-phē dēkhāgā' Ōr yā biobār-kē
Bhawānī Singh-jī-of riding a-race-course-on we-will-see' And thus thought-having
 bhēsō charāyō Jad paṛwā pātī āi, ōr sawārī
a-he-buffalo was-fed When the-festival race came, and the-procession
 khēr-bōr pūj'bā padārī. Jad bhēsō āyō, jē-kī gōrī bandī
acacia-jujube for-worshipping went Then the-buffalo came, whose legs tied
 thī Jō gōryā kāti jad Rāwat-jī-sāb-nē bar'chhā-kī dī
were When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck
 Ab bhēsō chālyō sō at'rō bhāgyō kē Jāl'pāji-kī dūg'ri-kē nīchē
Now the-buffalo went-off and so-much ran that Jāl'pā-jī-of mountain-of under
 gayō Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kaī
he-went Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said
 kē, 'hū jānē-thō kē, tam pīth-phē-i gayā-hō' Jad kāwar-jī-nē
that, 'I thinking-was that, you back-on-verbly gone-are' Then the-Prince-by
 ghōrā-kī lagām khēch-kē dō tīn kōr'rā-kī daī. Jad ghōrō
horse-of reins pulled-having two three whips-of were-given Then the-horse
 bhāgyō tō bhēsāhē jā-lyō Jad bhēsā-kō tō khāl'hē
ran and to-the-buffalo it-was-overtaken Then the-buffalo-of indeed in-river
 kūd'bō hōyō, ōr Kāwar Bhawānī Singh-jī-kō tar'wār-kō hāt ohhōr'bō
jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening
 hōyō Bhēsā-kā dhōl sarikā purā alag alag hō-gayā
became The-buffalo-of a-drum like a-drum-skin separate separate became
 Ādō anāg, ōr ādō ūnāg hō-gayā, ōr āp lagām pakar-kē
Half this-side, and half that-side became, and himself the-reins having-held
 ūbā hō-gayā. Ham khēr-bōr-mē dhūr'tā-hōyā ūnāg gayā ōr
standing became We acacia-jujube-in making-a-search that-side went and
 hēlā pāryā Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ūbō
a-cry was-raised Then the-Prince-sāhib-by reply was-given that, 'I this standing

hū? Jad ham sīb Kāwar-jī-sīb-kō pās gava Jad bak'ra mūgī-kō
then w all the-Prince-sib of near w nt Then a goat sent-for-horng
 un-kā mīthā kīyī or lōi her-kō kūr-m-mō ghelyō or
its coat was-cut and blood taking-horng tubs-in it was poured and
 ghōrī-kō ligiyō Chīr char'wadīr or dō masāpeli or dō sipā
the-horse to was-appld. Four grooms and two torch-bearers and two sepoys
 ghōrī-kō sātō kir-dvā, kō ghōr-thē dhīrī dhīrī thām-mō
horse-qt with were given, so-that to the-horse shewt shewt the shill in
 lā-jō Ap or Rāwat-jī-sīb dōi sādīr dōrā-phē
drum (temperature) He and Rāwat-jī-sīb lot' these-acts the-car pon
 padīryī Or Rāwat-jī-sīb ne or Kāwar Bhawānī Singh-jī-nō
went And Rāwat-jī-sīb-bi and the-Prince Bhawānī Singh-jī-nō
 kāsō ārogyō Kāsō āro-g-kō Rāwat-jī-sīb mēl mē padīryī, or
dinner was-eaten Dinner eater-had Rāwat-jī-sīb palace in w nt, and
 Kāwar-jī-sīb dōrā-mō pōr gava. Dās'ra dū khūsī-kā amāl panī
the-Prince-sīb car pon slept The-nrt day rejoicemts-ot opium water
 hōyī mjar mehl'tāwāl hūi Inām bhāi Kāwar-jī-
beer; presents offerings were-made Rewards were-distributed and the-Prince
 sīb-kī bhēsā mār'bī-kī harīi hoi.
sālā-qt a-buffalo killing of praise became

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Singh (then heir-apparent of the Narsingharh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Patwā Pātī*² came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpījī Hill. The Rāwatjī then said to Prince Bhawānī Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawānī Singh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawānī Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beholding it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoys who accompanied the horse, were directed to walk the horse to the stable slowly,

¹ Rāwat-jī is the title of the Raja of Narsingharh.

² This festival is held on the day after the Dīkshī, and is celebrated by horse races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

MĀLVĪ OF BHOPAWAR

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhili or Nimārī.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngrī version of the famous tale of Śrāvana or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyana.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *āḍō* for *āḍhō*, blind. As usual, also, vowels are interchanged, as in *phar'tō*, for *phir'tō*, wandering; *laḥh'ṇō*, for *liḥh'nō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *hun'nō* for *sun'nō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sar'wan-rē*, to Sarwan; *thānē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific thus, *pāw'jō*, give to drink; *mar'jē*, die. The past participle of *laḥh'ṇō* or *lēnō*, to say, is *līdō*. The causal of *pīnō*, to drink is *pāw'nō*.

[No 45]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATE JHABUA)

एके सरवण नाम करी-ने आदमी थी । वणी-रा मा-बाप आँखा-जँ आँदा था । सरवण वणा-ने तोक्याँ फरतो-यो । चालताँ चालताँ आँदा-आँदी-ने रस्सा-मे तरस लागी । जदी सरवण-ने कीदी के बेटा, पाणी पाव । न्हाँ-ने तरस लागी । जदी ऊ वणा-ने बठे बेटाई-ने पाणी भरवा-ने तन्नाव उपर गियो । वणी तन्नाव उपर राजा दशरथ-की चौकी थी । जणी बखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-जँ देख्यो । तो जाण्यो के कोई हुरण्यो पाणी पीवे-हे । एसो जानी-ने राजा-ए बाग मार्यो । जो सरवण-रे छाती-मे लागो । जो सरवण वणी बखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कोई मनख हे । एसो जानी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपनो भाजेज । राजा सोच करवा मख्यो । जद सर-वण बोल्हो के खेर मारी मोत याणा हात-से-ज लखी-थी । अवे मारा मा-बाप-ने पाणी पावजो । अतरो केइ-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने बेन बेनोइ-ने पावा-ने आयो । जदी आँदा आँदी बोल्हो के तूँ कूँप हे । दशरथ बोल्हो के याणे कोई काम हे । येँ पाणी पीयो । जदी बेन बोली मेँ तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीयाँ । दशरथ बोल्हो के हँ दशरथ हँ । ने मारा हातँ अजाज-ने सरवण मरि-गियो । आँदा-आँदी सरवण-को मरण हुणी-ने हा । हा ! करी-ने राजा दशरथ-ने हराप दीदी के जणी बापू मारो बेटो माखो वणा-ज बापू तूँ मरले । एसो हराप देइ-ने आँदा-आँदी बी मरि-गिया ॥

[No 45]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION

Ek Sar*wan nām kari-nē ād*mi thō Wani-rā mā-bāp ākhā-ū
A Sarwan name made-having man was Him-of mother-father eyes-by
 ādā thā Sar*wan wanā-nē tōkyā phar*tō-thō Chāl*tā
blind were Sarwan them-to by-having-carried wandering was In-going
 ohāl*tā ādā ādi-nē rastā-mē taras lāgi Jadī
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt Then
 Sar*wan-nē kidō kē, 'bēṭā, pānī pāw Mhā nē taras
Sarwan to it-was-said that, 'son, water give-to-drink Us-to thirst
 lāgi' Jadī ū wanā-nē wathē bethāi-nē pānī bhar*wā-nē
is-felt' Then he them-to there caused-to-sit-having water drawing-for
 talāw upar giyō Wanī talāw upar Rājā Daś*rath-ki chōki thī.
a-tank upon went On-that tank upon King Dasrath-of watching was
 Janī wakhat Sar*wan pānī bhar*wā lāgō Jadī rājā Daś*rathē
At-that time Sarwan water to-draw began Then by-king Dasrath
 dūrā-ū dēkhyō Tō jānyō kē, 'kōi haranyō pānī
distance-from he-was seen Then it-was-thought that, 'some stag water
 pīvē-hē' Ēsō jānī-nē rājāē bān mār-yō, jō
drinking-is' Such thought-having by-the-king an-arrow was-shot, which
 Sar*wan-rē ohhāti-mē lāgō Jō Sar*wan wani wakhat 'Rām Rām'
Sarwan to breast-in stuck When Sarwan at-that time 'Rām Rām'
 kar*wā lāgō, jadī rājāē jānyō kē, 'yō tō kōi manakh
to-make began, then by-the-king it-was-known that, 'thus indeed some man
 hē' Ēsō jānī-nē Rājā Daś*rath Sar*wan kanē giyō Tō dēkhē
is' Such thought-having King Dasrath Sarwan near went Then he-sees
 tō āp*nō bhānēj Rājā sōch kar*wā mandyō Jad Sar*wan bōlyō
indeed his own nephew The-king grief to-make began Then Sarwan said
 kē, 'khēr, mārī mōt thānā hāt-sē-j lakhī-thī Abē mārā
that, 'it-is-well, my death thy hand-from-only written was Now my
 mā-bāp-nē pānī pāw*jō' Atrō kēi-nē Sar*wan tō
mother-father-to water give to-drink' So-much said-having Sarwan indeed
 marī-giyō, nē Rājā Daś*rath pānī bharī-nē bēn bēnōi-nē
died, and King Dasrath water drawn-having sister sister's-husband-to

pāwā-nē āyō Jadī ādā-ādi bōlyī kē, 'tū
causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou
kūn hē? Dasrath bōlvō kē, 'thānē kī kām hē? Thē pānī pīvō
who art? Dasrath said that, 'to-you what business is? You water drink
Jadī bēn bōli, 'mē tō Sarwan sūwīy dus-rī-kā hāt-kō pīnī nī
Then the-sister said 'we verily Sarwan except other-of hand-of water not
pīyā Dasrath bōlvō kē, 'hū Dasrath hū, nē mārā hāt-ū rjān-mē
drink Dasrath said that 'I Dasrath am, and my hand-from ignorance in
Sarwan mari-giyō' Adā-ādi Sarwan-kō maran hunī-nē, 'hā
Sarwan died The-blind-man-and-woman Sarwan-of death heard-having, 'alas,
hā, karī-nē Rājī Dasrath-nē harīp didō kē 'rjānī bān-ū mārō bētō
alas, made-having King Dasrath-to curse gave that, 'what arrow by our son
mārō wanī-j bān-ū tū marjē' Esō harīp dēi-nē
was-struck, that-verily arrow-by thou die Such curse given-having
ādā-ādi bī mari-giyō
the-blind-man-and-woman also died

FREE TRANSLATION OF THE FOREGOING

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son! give us water to drink. We are thirsty.' He made them sit there and went to a tank to fetch water. Rājī Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājī Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām'. The Rājī then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rājī Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan to give them to drink. Then the blind pair said, 'Who art thou?' Dasrath replied, 'What have you to do with (that)? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said, 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājī Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him the blind man and the blind woman also breathed their last.

¹ Rām was no yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament'.

MĀLVĪ OF THE WESTERN MALWA AGENCY

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindōstānī. The Bhils speak Bhilī, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana,¹ it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Sathheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōndwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States —

Mālvī—		
Western Malwa	1,241,500	
Nimbahera of Tonk	4,000	
	<hr/>	1,245,500
Mālvī (Sōndwārī)—		
Western Malwa	115,000	
Chaumahla of Jhallawar	86,556	
Bhopal	2,000	
	<hr/>	203,556
Bhilī (Western Malwa)		56,000
Hindōstānī (Western Malwa)		190,000
Other languages spoken in Western Malwa		16,868
	<hr/>	
	TOTAL	<hr/> 1,711,924 <hr/>

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāngrī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *icayō*, for *whavō*, he became. In Eastern Marwārī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōndwārī. It also appears in the Mālvī of Western Malwa, as in *hājē* for *sājē*, in the evening, *hun'nō*, for *sun'nō*, to hear, *ham'jādī-nē*, for *sam'jādī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *n*, as in *sun'nō* quoted above. There is the Standard Mālvī preference of *o* over *b*, as in *icāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpāñ*, meaning 'we, including the person addressed.'

¹ Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *like* for *lahijē*, say There is an instance of the Mōwārī *h*-future in *watārhū*, I will show There is the Mārwarī causal with *d* in *ham'jādī-nē*, having persuaded, and *rōwād'jē*, cause to cry (an imperative in *jē*)

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē* Thus, *chhōrā-nē rōwādyā* (not *rōwādyō*), she caused the cubs to cry

[No. 46]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ)

(STATE RUTLAM.)

एक ग्यावण स्याकणीए आपणा धणी स्याक्या-ने कछो के अबरके म्हारी हुवावड कठे करोगा । तो वणीए कछो के नाहार-री गुफा-माँय । जदी नाहार आवेगा तो आपाँ-ने खाइ-जायगा । तो स्याक्याए कछो के जदी मूँ खूँखारूँ तो तूँ टाबखा-टूबरी-ने चूँटक्या भरी-ने रोवाडजे ने हूँ पूछूँ के ई क्यूँ रोवे-हे । तो तूँ कीजे के ई नाहार-रो कालजो माँगे-हे ॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-माँही हुवावड कीदी । वणी दन जद हाँजे नाहार आयो ने सनेर-लेवा लाग्यो के म्हारा घर-में कोई न कोई हे । तो जदी स्याक्या-ने हूँ कीदी । या वात हुणता-ज स्याकणीए छोरा-छोरियाँ-ने चूँटक्या भरी-ने रोवाद्या । तो स्याक्यो बोल्हो के अय कनक-सुन्दरी टाबखा टूबरी क्यूँ रोवे-हे । तो स्याकणी बोली के ओ डर-भजन-राजा छोरा छोरी नाहार-रो कालजो माँगे-हे । या वात हुणता-ज नाहार-री जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के म्हारा घर-में म्हा-ने खावावारो कोई न कोई म्हारा-ऊँ मोटो जनावर हे । असा विचार-माँही वा रात काटि-दीदी ने दुसरे दन आब्यो तो बी या-की या-ज वात हुणी-ने पाछे भाग्यो । अतरा-क-में एक बाँदरो अणी-ने मिक्खो ओर बाँदराए पूछ्यो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-हो । तदी नाहार बोल्हो के म्हारा घर-माँही म्हारो खावावारो कोई न कोई हे । या वात हुणी-ने बाँदरो अणी वात-री चौकसी करवा नाहार-री गुफा कने गयो ने पाछो आब्यो ने केवा लाग्यो के ए म्हारा शाह एक स्याक्यो बठे हे ने वणी-ऊँ तूँ यूँ काँई डरे-हे । या वात हुणी ने नाहार-ने भरोसो नी बयो । तो बाँदराए कछो के आपाँ-री पूँछडी दोई भेरी बाँदि ले-ने चालाँ ने हूँ या-ने स्याक्यो बठे वताइहूँ । या वात हुणी-ने दोई पूँछडियाँ भेरी बाँद-ने अबे ये नाहार-री गुफा आडी चाल्या । स्याक्या-ने अणा-ने देख खूँखारो कीदी । ने स्याक्यो छोरा-ने रोवाद्या तो स्याक्याए पूछ्यो के टाबखा-टूबरी क्यूँ रोवे-हे । तो स्याकणीए कछो के छोरा-छोरी नाहार-रो कालजो माँगे-हे । स्याक्यो बोल्हो के अणा-ने रोवा मत दो । हानाँ राखो । अबार धीरे धीरे बाँदरो मामो नाहार-ने हमजाडी-ने लावे-हे । या वात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-रे मन-मे तो कपट हे ने पाछा फलंग मारतो मारतो भाग-गयो ने बाँदरो पँछडी-सूँ बद्यो-यो सो भडिकाइ-भडिकाइ-ने मरि-गयो । ने स्याक्यो बठे मजा-मे रेवा लाग्यो ॥

[No 46]

INDO-ARYAN FAMILY

CENTRAL GROUP.

RĀJASTHĀNĪ.

Mālvi (RĀNGRĪ)

(STATE RUTLAM)

TRANSLITERATION AND TRANSLATION.

Ek gyāhan svāl'nē āp'nā dhanī syālyā-nū kahyō kē, 'abar'kē
A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time
 mliārī huwāwad kathō karōgā ?' Tō waniēs kahyō kē, 'nāhār-rī
my lying-in where will-you-make ?' Then by-him it-was-said that, 'a-tiger-of
 guphā-māy' 'Jadī nāhār āwṛgī tō āpā-nē khāi-jāygā' Tō syālyāē
den-in ' Then the-tiger will-come then us-to he-will-eat-up' Then by-the-jackal
 kahyō kē, 'jadī mū khūkhārū, tō tū tābaryā-tūb'rī-nē ohūtakyā
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches
 bharī-nē rōwād'yē, nē hū pūchhū kē, "ī kyū rōvē-hē ?" tō tū
filled-having cause-to-cry, and I ask that, "these why crying-are ?" then thou
 kīj kē, "ī nāhār-rō kāl'jō māgō-hē"
say that, "these tiger-of liver wanting-are"

Thōdā dan pachbē yē dōi janā jāi-nē nāhār-rī guphā-māhī
A-few days after (by-)these two persons gone-having a-tiger-of den-in
 huwāwad kīdī Wani dan jad hājē nāhār āyō, nē sanēr
lying-in was-made On-that day when at-evening the-tiger came, and suspicion
 lēwā lāgyō kē, 'mhārā ghar-mē kōi-na-kōi hē' tō jadī syālyānē
to-take began that, 'my house in someone-or-other is,' so then the-jackal-by
 hū kīdī Yā wāt hun'tā-j syāl'niē
throat-clearing was-done This word on-hearing-immediately by-the-she-jackal
 chhōrā-ohhōryā-nē ohūtakyā bharī-nē rōwād'yā Tō syālyō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry Then the-jackal
 bōlyō kē, 'ay Kanak-sundari tābaryā-tūb'rī kyū rōvē-hē ?' Tō
said that, 'O Kanak-sundari male-female-children why crying-are ?' Then
 svāl'ni bōli kē, 'ō Dar-bhañjan-rājā, chhōrā-ohhōrī nāhār-rō kāl'jō
the-she-jackal said that, 'O Darbhanyan-king, male-female-cubs a-tiger-of liver
 māgō-hē' Yā wāt hun'tā-j nāhār-rō jī ud-gayō, nē
wanting-are' This word on-hearing-immediately the-tiger-of soul flew-away, and
 pīchhē pāw bhāgyō, nē vichār kar'wā lāgyō kē, 'mhārā ghar-mē mhā-nē
backwards feet he-fled, and thought to-make began that, 'my house-in me-to

khāwāwārō koi-na-kōi mhārā-ũ mōtō janāwar hē' Asā vichār-māhī
eater someone-or-other me-than strong animal is' Such thought-in
 wā rāt kātī-didī, nē dus'rē dan avyō tō bī yā-kī yā-j wāt
that night was-passed, and on-second day he-came so also this-of this-even word
 hunī-nē pāchhē bhāgyō Atrā-k-mē ēk bād'rō anī-nē mīlyō, ōr
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
 bād'rāē pūchhyō kē, 'kyū, nāhār rājā, āj kyū, bhāgyā bhāgyā,
by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
 phirō-hō?' Tadi nāhār bōlyō kē, 'mhārā ghar-māhī mhārō
wandering-you-are?' Then the-tiger said that, 'my house-in my
 khāwāwārō kōi-na-kōi hē' Yā wāt hunī-nē bād'rō anī wāt-rī
eater someone-or-other is' This word heard-having the-monkey this word of
 chōk'sī kar'wā nāhār rī guphā kanē gayō, nē pāchhō āvyō, nē kēwā
investigation to-make the-tiger-of den near went, and back came, and to-say
 lāgyō kē, 'ē mhārā sāh, ēk syālyō wathē hē, nē wanī-ũ tū yū kāī
began that, 'O my lord, a jackal there is, and him-from thou thus what
 darē-hē?' Yā wāt hunī-nē nāhār-nē bharōsō nī wayō Tō
fearing-art?' This word heard-having the-tiger-to confidence not became Then
 bād'rāē kahyō kē, 'āpā-rī pūchh'dī dōi bhērī bādī-lē-nē
by the-monkey it-was-said that, 'us-of tail both together tied-together-having
 chālā, nē hū thā-nē syālyō wathē watāihū' Yā wāt hunī-nē
let-us-go, and I you-to the-jackal there will-show' This word heard-having
 dōi pūchhadyā bhērī bād-nē, abē yē nāhār-rī guphā ādī
the-two tails together tied-having, now these the-tiger-of den towards
 chālyā Syālyā-nē anā-nē dēkh khūkhārō kīdō, nē syālīē
went The-jackal-by these having-seen enough was-made, and by-the-she-jackal
 ohhōrā-nē rōwādyā. Tō syālyāē pūchhyō kē, 'tābaryā-
the-cubs-to they-were-made-to-cry Then by-the-jackal it-was-asked that, 'male-female-
 tūb'rī kyū rōwē-hē?' Tō syāl'nīē kahyō kē, 'ohhōrā-
children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
 ohhōrī nāhār-rō kāl'jō māgē-hē' Syālyō bōlyō kē, 'anā-nē' rōwā
female-cubs a-tiger-of liver wanting-are' The-jackal said that, 'them-to to-cry
 mat dō Ohhānā rākhō Abār dhīrē dhīrē bād'rō māmō nāhār-nē
not allow In-silence keep Soon slowly slowly monkey uncle a-tiger-to
 ham'jādī-nē lāvē-hē' Yā wāt hun'tā-hī-j nāhārē
persuaded-having bringing-is' This word on-hearing-very-immediately by-the-tiger
 jānyō kē, 'bād'rā-rē man-mē tō kapat hē,' nē pāchhā
it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back
 phalāg mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'dī-sū bandyō-thō, sō
bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
 bhadikāi-bhadikāi-nē marī-gayō, nē syālyō wathē majā-mē rōwā lāgyō
dashed-dashed being he-died, and the-jackal there happiness-in to-live began

FREE TRANSLATION OF THE FOREGOING

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundarī,¹ why are the children crying?'

'O Dar Bhaṣṭjan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew away, and he ran back as fast as he could, for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear *him*?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died, while the jackal lived happily for the rest of his life in the tiger's den.

¹ He gives his wife a grand name, and so does she him, in order to impress the tiger.

SÖNDWĀRĪ

Söndwārī¹ is the language of the Söndiās, a wild tribe, which inhabits the tract known as Söndwār, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa Pargana of the State of Tonk, and Parganas Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Söndwārī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Söndwārī is estimated as follows —

Western Malwa Agency—		
Tonk and Indore	.	115,000
Chaumahla of Jhallawar		86,556
Bhopal		2,000
TOTAL		<u>203,556</u>

The following account of the Söndiās is taken from pp 200 and ff. of Vol II of the *Rajputana Gazetteer* —

Their chief clans are Rahtor, Tawur, Jādon, Sesodia, Gehlot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rājputs of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Söndwārā, which caused the inhabitants to be called Söndias. The other account makes the people give the name to the country, their name being a corruption of the Hindi word Sandhya—twilight, i.e. mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jāgir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his Central India of the Söndias in his time —

“They are often called Rājputs, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts, and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Söndias, or, as the term implies, ‘mixed race,’ some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

“That the Söndias have a claim to antiquity, there can be no doubt, but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Söndwārā, most of whom, from breeding their own horses, were well mounted. At the peace of Mundesar, the Söndias were—

¹ Properly spelt with a hyphen, Sönd-wārī

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation"—(Vol I)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājputrs in Central India, are the Sūdās, who have spread from Sondwāra (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājput heroes, but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājput ancestors, but all intermarry. Second marriages among their women are very common, and, from the strict usages of the Rājputrs upon this point, there is none on which they deem the Sondās to have so degraded the race from which they are descended.

"The Sondās have been either cultivators or plunderers, according to the strength or weakness of the government over them, but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājputrs in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondās are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess, and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite, consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondās, and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindāri war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder, but still the presence of troops is essential to repress their turbulent disposition, and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sondās are aided by Brāhmins, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārans are treated with more courtesy, but the Bhāts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōndwārī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōndwārī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōndiā, not Sōndiā. There are several examples of this in the specimens, amongst which we may quote, *hag*lō* or *hag*rō*, for *sag*lō*, all, *hāṭ*rō*, for *sāṭ*rō* (a Gujarātī word), a daily portion of food, *hāū*, for *sādhū*, good, *hāmaḷ*nō*, for *sābhaḷ*nō*, to hear, *ham*ḡār*nō*, for *sam*ḡhānō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk*lō*, for *chhōk*lō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōiō*, for *lhōiō*, young, *tī* or *thī*, from, *dīdō* or *dīdhō*, given, *wayō*, for *whayō*, became, *hāmaḷ*nō*, for *sābhaḷ*nō*, to hear (another Gujarātī word), *ham*ḡār*nō*, for *sam*ḡhānō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *hē* and *nē*, and also *hē*, as in other Mālvī speaking tracts. The agent also takes *nē*, as in *bētā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē*. .. *pāp līdhō*. ... *ma-nē thē hāṭi-wāl*diā bhēlō rākhō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *vanā-hē wāt-dī*, he divided to them, (locative) *thā-lī rūlam-pāt bāchhī yā dūmī yā hē uāi-dīdī*, he wasted your substance on singers and dancers

As regards the pronouns, *āpī* or *āpⁿnē* means 'we, including the person addressed' *Apⁿnō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundēli form *hō*. Besides *hē*, we have *hāi* for 'he is'. The imperfect tense of finite verbs is not made with the present participle as in Mālvi, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bhai ē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *d* or *ī* as in Mārwarī. Thus, *ham^o jāyō*, he remonstrated, literally, he caused to understand.

Sōndwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens — *jī*, a father, *mādi*, a mother, *wāl^odī*, a servant, *wai*, a year, *rōthō*, bread, plural *ōthā*, a feast, *banō*, a bridegroom, *birō*, a brother.

On the whole Sōndwārī possesses a distinctly Bhil character, as the above notes have shown. Nearly all these peculiarities also occur in Bhil dialects.

[No 47]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ (SōNDWĀRĪ)

(STATE JHAILAWAR)

SPECIMEN I.

एक आदमी-के दो बेटा था । लोडका बेटा-ने वणी-का जी-हे कहीं के म-ने मारा बाँटा-की रूकम-पात दर्ई-दो । जँदी वणी-का जी-ने अपनी रूकम-पात वणा-हे बाँट-दी । थोडा दिनाँ पाके लोडो बेटो वणी-का बाँटा-की रूकम-पात लई बेगको चक्यो गयो । बाह्वाँ वणी-ने वणी-का बाँटा-की हगकी रूकम-पात बीगाड-दीदी । अर वणी-के पाँ काई नहीं रयो ओर वणी मूलक-में काक पद्यो । जँदी भूकाँ मरवा लाग्यो । जँदी वणी मूलक-का एक हाक आदमी पाँ गयो । अर वणी हाक आदमी-ने भँडूरा चरावा माक-में मोकल्यो । ऊ लाचार बई-ने वणी सूकला-थी पेट भरे-थो जो सूकको भँडूरा के खावा-को थो । वणी-ने खावा कोई नहीं देखे-थो । जँदी वणी-ने गम पडी जँदी केवा लाग्यो के मारा जी-के घणा हाकी बाकदी हे । वणा-हे पेट भरी-ने रोठा मिक्के-हे घणा हातरा हे । हूँ भूकाँ मरूँ-हूँ । अबे हूँ मारा जी-के पाँ-हे जातो रहूँ । वणा-ती कछूंगा जी म-ने राम-जी-का घर-को पाप कीधो थाँ-को बी हराम खोर वयो । थाँ-को बेटो बाजवा असो नहीं रयो । अबे म-ने थेँ हाकी बाकदिआँ मेको राखो । ऊ उठी-ने वणी-का जी पाँ आयो । पण ऊ बेगको थो वणी-का जी-ने देख्यो अवाल करी-ने दोखो अर छाती-ने लगायो अर मूँडे बोको दीधो । जँदी बेटो जी-थी बोल्यो जी म-ने राम-जी-को पाप कीधो अर थाँ-के-थी विसूख वयो । थाँ-को बेटो बाजवा जसो नहीं रयो । जँदी वणी-का जी-ने हाक्योँ बाकदिआँ-थी कहीं । अणी-ने

જાકી ચીતરા લાવી-ને પરાવી દો અર આંગઠિઆં-મેં વીંઘ્યાં અર પર્ગાં-મેં જાણ્યા પરાવી દો । આપી ધાપી-ને જાણી પીવાં । મારો બેટો મરી ગયો-થો અવે પાછો જીવતો વયો । યો જોવાઈ ગયો-થો અવે પાછો લાલો । જંદી જગરા મિઠ્ઠી-ને રાજી જુસી વયો ॥

અતરા-મેં વળી-કો મોટો બેટો માઠ-મેં થો । જા માઠ-મેં થો અપણા ઘર-કે પાં-જે આયો અર ગીત ગાલ જામઠી । જંદી જાઠી-ને તેહી-ને પૂછ્યો કે અણી જગઠી વાત-કો કાઈ મતલબ જે । જાઠી-ને કહી કે થાં-કો લોહો ભાઈ આયો જાહ અર થાં-કા જી-ને રોઠા કરાયા જે કિયૂં-કે વી ઘણા જાકી તરા પાછા આઈ-ગયો । જંદી બડા બેટા-ને રી લાગી અર ઘરે ની ગયો । જંદી વળી-કા જી-ને આવી-ને વળી-ને જમજાલો । જંદી વળો-ને જી-થી કયો મ-ને અતરા વર-થી થાં-કી ચાકરી કીધી । થાં-કા કીયા વારે ચાલ્યા નહીં । થાં-ને એક વકરી-કો બધો વી નહીં દીયો જો હૂં ભાઈ-જેતૂં-મેં ગોઠ-ગૂગરી કરતો । થાં-ને અણો બેટા-કે આવતાં-હી જળી-ને થાં-કી જગરી રૂકમ-પાત વાઠ્ઠાં-હમઠાં-જે ડહાઈ દીદી જળી-કે થાં-ને રોઠા દીયા । જંદી વળી-કા જી-ને કહી કે બેટા તૂ મારે પાં રયો । ઘર-ટાપરો રેત માઠ થારો જે । આપણે રાજી જુસી-થી રજાં । થારો ભાઈ આયો જો રાજી વયો ચાઈજે । થારો ભાઈ મરી ગયો-થો અવે પાછો જીવતો વયો । જોવાઈ ગયો-થો ધેર લાલો જે ॥

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI

MUMAI (SUNOWALI).

(SPEKE JOURNAL).

SPECIMEN I.

Ek ādmī-kē dō bēṭā thā. Iḍī-kā bēṭī-nē waṇī-kā jī-hō
A man-to two sons were The younger son-by his-of father to
 kahī kē 'ma-nē mīrā wāṭī-kī rūkam-pāt dai-dō.' Jāḍī waṇī-kā
it-was-said that 'he to my share-qt property give-was' Then his-qt
 jī-nē ap'ni rūkam-pāt wanī-hē wāṭī-dī. Thōpā dinā pāohhē
father-by his-own property ther-to was-distributed A-few days after
 lōpō bēṭō waṇī-kā wāṭī-kī rūkam-pāt lai vōṅ'jō chajyō gayō
the-younger son his-of share of property have-taken for want-was
 Wāṭī waṇī-nē waṇī-kā wāṭī-kī hag'ī rūkam-pāt vīg'p dīdī. Ar
Thee his-by his-qt share-qt all property was-was-taken. And
 wanī-kē pī kāṭī nahī ravō, or waṇī mūlik-mē kāṭī pūyō,
his-of near anything not remained, and that country in a-famine fell,
 jīḍī bhak'ī mar'wā lāgyō Jāḍī waṇī mūlik-kā ēk hāṇ ādmī
then by-hunger to-die he-began Then that country-of a good man
 pī gayō Ar wanī hāṇ ādmī-nē bhēḍū chāṭwā māṭ-mē
near he-went And that good man-by some to-feed field-in
 mōk'iyō Ū lāchār waṇī-nē waṇī sūk'lā-thī pēṭ bharē-thō
he-was sent He helpless become-having that chaff-bag belly a-filling-he was
 jō sūk'lō bhāḍūrā-kē khāwā-kō thō. Waṇī-nē khāwā kōī nahī
which chaff the-sieve-to eating-qt was His-to for-eating anyone not
 dēv-thō Jāḍī wanī-nē gam pūṭī. jīḍī kōwā lāgyō kē.
a-god he-was Then his-to consideration fell: then to-say he-began that,
 'mīrā jī-kē ghayī hāṭī-wāṭī hē. Waṇā-hō pēṭ bharnē
'my father-to many ploughmen-servants are Them-to belly filled-having
 rōṭhā milē hē, ghayā hāṭī-rā hē. Rū bhak'ī mar'wā-lū.
leaves being-put-are, much daily-portions are. I by-hunger dying-are.
 Abē hū mīrā jī-kē pī-hē jātō rahū. Waṇā-tī kahūḡā.
Now I my father-qt near-to going I-remain. How-to I-will-say.
 'jī, ma-nē Rām-n-kā ghar-kō pāp kīdhō thē-kō bī hāṭm-khor
"father, he by God-qt house-qt sin was-done you-of also traitor
 wāṇō Thē-kō bēṭō bāṭ'wā asō nahī rayō. Abē ma-nō
I-became You-of son to-be-called such not I-remained. Now me

ēk bak*ri-kō bachchō bī nahf diyō, jō hñ
one she-goat-of young-one even not was-given, that I
 bhāi-hētū-mē gōth-gūg*ri kar*tō. Thā-nē anī bētā-kē
brothers-friends-among feasting (I-)might-have-done You-by this son-of
 āw*tā-hī, janī-nē thā-kī hag*ri rükam-pāt bāchh*ryā-dūm*ryā-hē
on-coming-even, whom-by you-of all property singers-dancers on
 urāi-didī, janī-kē thā-nē iōthā diyā ' Jādī wani-kā
was-squandered, him-to you-by loaves were-given ' Then him-of
 jī-nē kahī kē, ' bētā, tū mārē pā rayō Ghar-tāp*rō
father-by it-was-said that, ' son, thou me-of near remained House-hut
 khēt-māl thārō hē Āp*nē rājī khūsī-thī rahā Thārō
field-meadow thine are We joy happiness-with may-remain Thy
 bhāi āyō jō rājī-wayō chāijē Thārō bhāi marī
brother came therefore joyful-to-be is-proper Thy brother having-died
 gayō-thō, abē pāchhō jiw*tō wayō, khōwāi gayō-thō, phēr
gone-was, now back-again living became, having-been-lost gone-was, again
 lādō he '
got is '

[No 48]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ

MĀLVĪ (SōNDWĀRĪ)

(STATE JHALLAWAR)

SPECIMEN II.

बना-जी र्था-के घोड़ी-के गळे घुगर-माळ । पारवा-का नेवर बाजणा रे बन-डा । बना-जी र्था-का हाथ-में हथो रुमाल । पारवा-की मेंदी राचणी रे बन-डा । बना-जी थे तो चढ चाल्या मज अधरात । मारी सूती नगरी ओजकी रे बन-डा ॥ १ ॥

ककड माथे पीपळी रे वीरा । जणी-पर चढ जोछं थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-को भनवर गणे-मेलजे रे वीरा । पचा-में राखो बाई-री होव । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारू लावजे रे वीरा । नहीं-तर रीजे थारे देस । माँडी-जावीयो चूनर लावीयो । मेलू तो ढाल भराई वीरा । ओढू तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापू तो हाथ पचास । तोलू तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[No. 48]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SĀNDWĀRĪ)

(STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN

- (1) Banā-jī, thā-kē ghōrī-kē galē ghungar-māl
O-bridegroom-sir, you of mare-of on neck bell-necklace
 Pāwā-kā nēwar-bāj'nā, rē ban-rā
Feet-of ornament-musics, O bridegroom.
 Banā-jī, thā-kā hāth-mē haryō rumāl
O-bridegroom-sir, you-of hand-in green handkerchief
 Pāwā-kī mēdi, iāch'nī, rē ban-rā
Feet-of henna-colour well-dyed, O bridegroom
 Banā-jī, thē tō charh chālyā maj adh'rāt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
 Mārī sūti nag'rī ō'kī, rē ban-rā
My sleeping village was-awakened, O bridegroom
- (2) Kankar māthē pīp'li, rē birā,
Border on a-pīpal-tree, O brother,
 Janī-par charh jōū thārī wāt
Which-on having-mounted I-watch thy path
 Mādi-jāyō chūnar lāvīyō
The-mother-born a-scarf brought
 Bhābhi-kō bhan'war ganē-mēl'jē, rē birā
Brother's-wife-of nose-ring pawn, O brother
 Pañchā-mē rākhō bāi-rī hōb
The-village-assembly-in preserve sister of dignity
 Mādi-jāyō chūnar lāvīyō
The-mother-born a-scarf brought
 Lāwō, tō hag'rā hārū lāw'jē, rē birā,
If-you-bring, then all for bring, O brother,
 Nahī-tar rījē thārē dēs
Otherwise remain in-thy country

Mādi-jāviyō chūnar lāviyō
The-mother-born a-scarf brought

Mēlū, tō dhāl bharāi, birā,
If-I-put (-it), then a-shield was filled, brother,

Ōrhū, tō hirā jhar-parē
If-I-wear (-it), then jewels fall-in-showers

Mādi-jāviyō chūnar lāviyō
The-mother-born a-scarf brought

Nāpū, tō hāth pachās,
If-I-measure (-it), then ells fifty,

Tōlū, tō tōlā tīb
If-I-weigh (-it), then tolas thirty.

Mādi-jāyō chūnar lāviyō.
The-mother-born a-scarf brought

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN

(1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically

O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.

O Bridegroom, you mounted and started at midnight, and awakened my sleeping village

(2) O Brother, on the garden-boundary is a *pīpal* tree, and I climb upon it, and watch for your coming

(*Refrain*) The son of my mother has brought a scarf

O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.

(*Refrain*) The son of my mother, etc.

O Brother, if you bring, bring for all of us, or else stay at home

(*Refrain*) The son of my mother, etc.

O Brother, if I put it into a shield, it fills it, if I wear it, there is a shower of jewels

(*Refrain*) The son of my mother, etc

If I measure it, it is fifty ells long, if I weigh it, it is thirty tolas.

(*Refrain*) The son of my mother, etc

THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES

Mālvī is spoken, but in a corrupt form, being much mixed with Bundēlī and Nīmādī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and Katīyās of Chhindwara, and the Pat'wās, or silk-weavers, of Chanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects —

Mālvī of Hoshangabad	126,523
Mālvī of Betul (called Dhōlōwārī)	119,000
Bhōyārī of Chhindwara	11,000
Katīyārī of Chhindwara	18,000
Pat'wārī of Chanda	200
TOTAL	<u>274,723</u>

MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēli, and has been described in Vol IX., Pt. I. The western end of the district, including the *Tahsīl* of Harda, and the State of Makrai does not speak Bundēli, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēli-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nimādi of Nīmar to its west, and the Marāthī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēli, and Nimādi, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāthī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēli expressions are *khē* for the sign of the accusative dative, and *gō* for *gayō*, gone. The Nimādi idioms are more numerous. Such are *āga* for *āgē*, in front, *chhē*, is, *jāch*, he goes. We may also note the peculiar form *līs lē*, meaning 'having taken'. This is Bhili. In the Bhili of Khandesh *lī-s* is 'having taken'.

[No 49]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ

MĀLVĪ

(DISTRICT HOSHANGABAD)

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जगल-में जाइ-रह्यो-थो । छोरो जो आग आग दोड़तो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बड़ो पेड़ हवा-में उखड़ि-के जाइ पड़्यो । भला देखो तो यो कसो पड़्यो होय-गो । तब ओ-का बाप-ने कही कि बेटा या ऊँधावल-में गिरि-पड़्यो । तब ओ-का छोरा ने कही कि भला देखो तो यो बेट-को भाड़ कसो पतलो ओर कितरो, उँची छे । अरु ये-खे ऊँधावल-ने क्यों नहीं उखाड़ी । ओ-का बाप-ने जवाब दियो कि बेटा सागोन-को जाडोपन ओ-का गिरना-को कारण छे । ओ-खे अपनी डालन-को अरु बडापन-को गर्भ थो । वो जब हवे चले तब हलतो चलोत नहीं । बिचारी बेट-को भाड़ जरा-सी हवा-में लटू पटू हुइ-जाव । एसो वो बचि-गयो ॥

[No 49]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASHTHĀNĪ.

MĀLVĪ

(DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION

Kaī-kā	am	ek	śa'mī	ap'nī	chhōrī-khē	hukē	jūgal-mē
<i>O-a-certain</i>	<i>day</i>	<i>a</i>	<i>the</i>	<i>father's</i>	<i>son</i>	<i>have</i>	<i>fallen</i>
jā-nhyō-thō	Chhōrō	jō	āgī	īgī	dōd'tō-jitō thō	hik-munī-kē	
<i>yearly-time</i>	<i>There</i>	<i>the</i>	<i>big</i>	<i>big</i>	<i>root-to-into</i>	<i>the</i>	<i>the</i>
kah'nō	lagrō	ki	'dūdī-jī	dēkhō	salī,	yō	kit'rō kadō pēd hawā mē
<i>the-son</i>	<i>came</i>	<i>it</i>	<i>'not</i>	<i>see</i>	<i>earth</i>	<i>this</i>	<i>the</i>
ukh'di-kē		jū	padvō	Bhālī	dēkhō	to	yō kasō
<i>the</i>	<i>uprooted</i>	<i>the</i>	<i>father</i>	<i>He</i>	<i>see</i>	<i>the</i>	<i>the</i>
padvō	hōr-gō	lab	ō-kī	bīp-nē	kahī	ki	'bētī, yā
<i>fallen</i>	<i>down</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>
ūdhāwal-mē	giri-padvō	Tab	ō-kā	chhōrī-nē	kahī	ki	'bhalī
<i>the</i>	<i>father</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>
dēkhō	tā	yō	bēt-kō	jhād	kasō	pat'lō	ōi kit'rō ūchēhō chhō
<i>see</i>	<i>now</i>	<i>this</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>
Aru	yē-khē	ūdhāwal nē	kyō	nahī	ukhadyō		Ō-kā bīp-nē
<i>And</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>		<i>the</i>
jawāb	dyō	ki	'bētā	sigōn-kō	jādōpan	ō-kā	gir'nī-kō kārām
<i>answer</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>
chhē	Ō-khē	ap'nī	dīlan-kō	aru	baḍīpan-kō	garbhī	thō Wō jib
<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>
harē	chalē	tab	hal'tō	chal'tō	nahī,	Bichārō	bēt-kō jhād
<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>	<i>the</i>
jurā-sī	hawā-mē	latū-patū	hui-jāch	Esō	wō	bachu-gayō	
<i>a-little-very</i>	<i>wind-in</i>	<i>down</i>	<i>the</i>	<i>so</i>	<i>the</i>	<i>the</i>	

FREE TRANSLATION OF THE FOREGOING

A man once went into a forest with his son. As the boy was running in front of him, he called out 'see, father how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall? The father said that it had been blown down by a storm. Then the son said, 'but see here is this cane-tree, so thin and high. Why did not the storm uproot it too? His father replied, 'my son the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze and hence it escapes.'

DHÖLEWĀRĪ OF BETUL

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nīmar to its west, the Bundēli-speaking Ohhindwara to its east, and the Marāthī-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāthī. The line of division between the two languages is an ethnological one. The Marāthī speakers are Kunbis, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōvars and Dhōlēwar Kurmis. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāthī and Dhōlēwārī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōndī by 94,000. The Marāthī speakers number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvī, Bundēli, and Nīmarī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēli *hatō*, with a Mālvī termination. Note also the Marāthī *sāthī*, for

The specimen is a short statement taken down in a Court of Justice

[No 50]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ (DHÖLEWĀRĪ)

DISTRICT BETUL

सवाल—तुमरो टांडा कहाँ पकड्यो गयो ।

जवाब—हमरो टांडा जैतापुर-पर हत्यो । हम सात आदमी हता । हम परतवाडा-ने मझ बेच-कर आवत-था और हम सात-म-से पीरू बैतूल हाट-का साठी ऊ रोज गयो थो । दोर-गीर कहीं साथ-में नीं ले-गयो । सब दोर जैतापुर-पर हता । हमारा सब टांडा-में ८७ दोर हता । हमारा-म-से कोई-की चोरी-में चालान नीं भयो । जैतापुर-पर कोई टांडा नीं हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खे लावे मिला ॥

TRANSLITERATION AND TRANSLATION

Saw'il	Tum'rō	tāḍā	kahā	pakadyō-gavō ?					
Question	Your	caravan	where	seized-was ?					
Jawāb	Hamārō	tāḍā	Jaitāpur-par	hatyō	Ham	sāt	ād'mī	hatā.	
Answer	Our	caravan	Jaitāpur-on	was	We	seven	men	were	
Ham	Parat-wādā-sē	māhū	bēch-kar	āwat-thā,	aur	ham	sāt-ma sī		
We	Parat-wādā-from	mahuā	sold-having	coming-were,	and	us	seven-in-from		

Pīrū Baitūl hat-kā sāthi ū rōj gayō-thō Dhōr-gīr kahī
Pīrū to-Betul market-of for that day gone-was Cattle-etcetera any
 sāth-mē nī lē-gayō Sab dhōr Jaitāpur-par hatā.
company-in not he-took-away All cattle Jaitāpur-on were
 Hamārā-sab tādā-mē 87 dhōr hatā Hamārā-ma-sē kōi-kī
Of-us-all caravan in 87 cattle were Of-us in-from anyone-of
 chōrī-mē chālān nī bhayō Jaitāpur-par kōi tādā
theft-in sent-up-for-trial not he-became Jaitāpur-on any caravan
 nī hatō Jab ham phir-kar āwat-thā, tab unā
not was When we returned-having coming-were, then that
 gāw-kē ēnā-bājū jab dō sipāhī-nē ham-khē lāyē
village-of on-this-side when two constable-by us having-brought
 milā.
were-met.

Free translation unnecessary.

BHŌYARĪ OF CHHINDWARA

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvi. In the adjoining district of Chhindwara the local Bundēli is often mechanically mixed with Marāṭhī, and examples have been given in Vol. IX, Pt. I. The Bhōyars of Chhindwara have retained their original Mālvi, but, in the same way, have mixed it with Marāṭhī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final ē is often represented by a. This is borrowed from Nimādi and also agrees with the practice of the Marāṭhī of Berar.

[No 51]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (BHŌYARĪ BROKEN DIALECT)

(DISTRICT CHHINDWARA)

कोनी एक मानुस-ला दुई वेटा होता । ते-म-को नान्हो बाप-ला कहन लाग्यो बाबा म-ला
 म्हरा हिस्सा-को धन आय-हे तू दे । तब आ-ने धन ओ-ला बाट-दियो । तब थोडा दिन-भ
 नान्हो वेटा समथो जमा कर-कन दूर सुलुक-म गयो आउर वहाँ बाहियात-पना कर-कन आपलो
 पैसे उडायो । तब ओ-न अवधो खर्चा उपर बना सुलुक-म मोठी दुष्काल पद्यो । ओ-ना बिपत पडन
 लागी । तब वो वोन सुलुक-मा एक भला मानुस-के जवर रह्यो ॥

TRANSLITERATION AND TRANSLATION

Kōnī	ĉk	mānus-lā	duī	bētā	hōtā	Tē-ma-kō	nānhō
<i>Certain</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-of</i>	<i>the-younger</i>
bāp-lā	kahan	lāgyō,	'bābā,	ma-lā	mharā	hissā-kō	dhan āy-hē,
<i>the-father-to</i>	<i>to say</i>	<i>began,</i>	<i>'father,</i>	<i>me-to</i>	<i>my</i>	<i>share-of</i>	<i>wealth comes,</i>
tyū dē'	Tab	ā-nē	dhan	ō-lā	bāt diyō	Tab	thōrā
<i>that give'</i>	<i>Then</i>	<i>him-by</i>	<i>wealth</i>	<i>him-to</i>	<i>was-divided</i>	<i>Then</i>	<i>a-few</i>
dina-bh	nānhō	bētā	sam'dhō	jamā	kar-kan	dūr	
<i>days after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>made-having</i>	<i>a-distant</i>	
muluk-ma	gayō,	āur	wahā	wāhryāt-panā	kar-kan	āp'lō	paisō
<i>country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>riotousness</i>	<i>made-having</i>	<i>his-own</i>	<i>money</i>
udāyō.	Tab	ō na	aw'dhō	kharchā-upar	wanā	muluk-ma	
<i>was-squandered</i>	<i>Then</i>	<i>him-to</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	
mōthō dushkāl	padyō	Ō-nā	bīpat	padan	lāgī.	Tab	wō wōn
<i>great famine</i>	<i>fell</i>	<i>Him-to</i>	<i>difficulty</i>	<i>to-fall</i>	<i>began</i>	<i>Then</i>	<i>he that</i>
muluk-mā	ēk	bhalā	mānus-kē	jawar	rahyō.		
<i>country-in</i>	<i>one</i>	<i>gentle</i>	<i>man-of</i>	<i>near</i>	<i>lived</i>		

PAT'VĪ OF CHANDA.

The Pat'wās, or silk-weavers, of Chanda in the Central Provinces speak another of these broken dialects. It looks as if the original language of these people was Marāthī and that they had abandoned it for Rājasthānī. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marāthī words, and there are a few Marāthī inflexions, but most of the grammar seems to be Rājasthānī (with here and there some Bundēli), and for convenience sake we may class the language as a form of Mālvi. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Pat'nūli or Pat'wēgārī, and is a form of Gujarātī. It is described below on pp 447 and 448.

[No 62]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ

MĀLVĪ (PAT'VĪ BROKEN DIALECT)

(DISTRICT CHANDA)

कोनी एक मनुष्य-क दोन पोया हुये । ति-का-म-ती लहानो वाप-क मने बाबा जे माल-
मत्तो-को वाटनी म-क आव को ते दे । मग ति-न तेज-क जमा वाटी-दिये । मग थोडा दिवस-मे
लहान पोरे समटो जमा करी-कुन्वा दूर देस-क गये । आनिक [ताहा वारवड-पना-ती आपलो
जमा उडाई दिये । मग ति-न अवधो खरचा-वर ते देस-मे मोटो मन्नायो पडे । मग ति-क अडचन
पड-क लगि । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहि । ति-न मग ति-क हुकर चरा-
व-क आपलो वावर-मे धाडे । तवा हुकर जे कौडा खातो-होतो ते कौडा-ती आपलो पीट भरतु
असो ति-का दिल-मे वासना हुई । आनि ति-क कोनी दिया नही ॥

TRANSLITERATION AND TRANSLATION

Kōnī	ēk	manushya-ka	dōn	pōryā	huyc	Ti-kā-man-ti	lahānō
Some	one	man-to	two	sons	were	Them-of-in-from	the-younger
bāp-ka	manē,	'bābā,	jē	māl-mattō-kō	wāt'ni	ma-ka	avam-kō,
the-father-to	says,	'father,	what	property-of	share	me-to	coming-of(-is),
tē dē'	Mang	ti-na	tēū-ka	jamā	wātī-diye	Mang	thōdā
that give'	Then	him-by	them-to	property	was-divided	Then	a-few
diwas-mē	lahān	pōrē	sam'dō	jamā	karī-kunvā	dūr	dēs-ka
days-in	the-younger	by-son	all	collection	made-having	a-far	country-to
gayē	ānik	tāhā	bār'band-panā-ti	āp'lō	jamā	udāi-diye	Mang
went,	and	there	debauchery-by	his-own	property	squandered	Then
ti-na	av'dhō	khar'chyā-war	tē	dēs-mē	mōthō	mahāgrō	padē
him-by	all	on-being-spent-after	that	country-in	a-great	famine	fell
Mang	ti-ka	ad'chan	padan-ka	lāgē	Tawā	ti-na	tē
Then	him-to	difficulty	falling-to	began	Then	him-by	that country-in

ek bhālā manushya jawai ' rahē Tī-na mang tī-ka dukar
a gentle man near it-was-remained Him-by then him-to swine
 charāwan-ka āp'lō wāwai-mē dhādē Tawā dukar jē kōdā
feeding-for his-own field-in it-was-sent Then the-swine what chaff
 khītō-hōtō, tē kōdā-tī āp'lō pōt bhar'nu asō tī-kā dīl-mē hās'nā
eating-were, that chaff-by his own belly to-fill such him-of heart-in wish
 huī. Anī tī-ka konī divā nahī
was And him-to anyone gave not

NĪMĀDĪ.

As examples of Nīmādi, I give a version of the Parable of the Prodigal Son from Nīmar, and a fragmentary folktale from Bhopawar

[No 53]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

NĪMĀDĪ

(DISTRICT NĪMAR)

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न अपना बाप-सू कछो अरे दादा अपनी धन-दौलत-म जो म्हारो हिस्सो होय सो म्ह-क दइ-नाक । तंव बाप-न अपनी धन-दौलत अपना बेटाना-क बांट-दी । बहुत दिन बित्या नही हु-से कि छोटी बेटो अपनी सब धन-दौलत लिइ-न कहीं दूर देस क चळ्यो-गयो अरु वहाँ दगा-बखेडा-म दिन तेर-करि-न अपनी धन-दौलत उडाइ दी । अरु जँव सब धन-दौलत बरबाद हुइ गई तंव उना सुलक-म बडो अकाळ पयो । अरु वो काँगाल हुइ-गयो । तंव वो जाइ-न उना देस-का रहेणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपना खेतना-म सुवर चराण क भेल्यो । तंव जिना क्लिका-क सुवर खाइ रह्या-था वो क्लिका खाइ-न अपना पेट भरनू असी नौवत गुजरी थी । अरु कोई आदमी वो-ख कई न दे । असी वक्त-म जब वो की धुदी जाइ न आख्या खुली । तंव वो कहे म्हारा दादा-का केतरा राख्या-हुवा नौकर के की जो पेट भरि-न रोटा खावच अरु रह्यो-सह्यो बाँधि-न घर लइ-जाच अरु हउँ ह्यो भूको मरी-रह्योच । हउँ अँव उठि-न अपना दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । थारा राख्या हुवा नौकरना-म-सी हउँ भी एक नौकर के असो समझ । असो कहि-न वो उख्यो नी अपना बाप-का पास आयो । वो दूर सी आइ रह्यो-थो एतरा-म ओ-का बाप न ओ-क देख्यो व ओ-क दया आई । तंव वो दीखी नी बेटा-का गळा-म लिपयो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कछो दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । एतरा-पर भी बाप-न अपना नौकरना-सी कछो की सब सी आछा कपडा लाइ न लडका-क पहनाव अरु ओ का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पहना देव । अपना मजा-म खासाँ पीसाँ नी चैन करसाँ । क्योंकी हउँ समझो-थो की ये म्हारो छोरो मरि-गयो-हु-से पण नही फिरि भी ये जिंदो के । वो कथइँ चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्यो ॥

अँव ओ-को बडो बेटो खेत-म थो । वो अवन लाग्यो नी घर-का पास पहुँच्यो तंव उन-न सुख्यो की बाख्यो अरु नाच चळी-रह्याच । ओ-का-पर-सी उन-न अपना नौकरना-म-सी एक-क पुकायो नी ओ-क पूछ्यो की ये काँइ हुइ-रह्योच । नौकर-न ओ-क कछो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्योंकी थारो भाइ आछो भळो घर आइ-गयोच ।

ए-का-पर-सी बडा भाई-क सुखो आयो नी घर-म नही जाव । तँव बाप बाहर आयो नी बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कछो देखजो एतरा बरस सी थारी सेवा-चाकरी करूँच कभी थारा हुकम-क नही तोखी । एतरा-पर भी तू न म-क एक बार-भी बकरी-को बच्चो तक नहि दियो की हउँ अपणा दोस्तना-का साथ चैन करतो । इन थारा छोटा छोरा-न राँडना का साथ रहि-न अपणी धन-दौलत उडाइ दीखी वो छोरो घर आत का साथ तू न व का साठ जाफत दीवीच । तँव बाप अपणा बडा बेटा-सी बोल्खो बेटा तू तो सदा म्हारा पासच छे नी जो म्हारी धन-दौलत छे सब थारिच छे । अपण समझा या को थारी भाइ मरि-गयो हु-से पण नहि फिरि भी वो जिंदो छे । वो कथइँ चळ्यो गयो-थो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनँद मनावणू नी खूसी होणू ॥

[No 53]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

Nīmānī

(DISTRICT NIMAR)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kōi ēk ād'mī-kā duṁ lad'kā thā Un-ma sū chhōtā-na
A-certain one man of two sons were Them-in-from the younger-by
 ap'nā bāp sū kḥvō, 'arṣ dādī, ap'nī dhan-daulat-ma jō
his own father-to it-was-said, 'O father, our wealth-property in whatever
 mbārō hissō hōy sō mha-kḥ dāi-nhik' Tīwa hīp-na ap'nī
my share may-be that me-to give away' Then the-father-by his own
 dhan-daulat ap'nā bēlānā-kḥ bāt-dī Bāhut dīn bityī nāhī
wealth-property his own sons-to was divided Many days passed not
 hu-sē kī chhōtō bētō ap'nī sab dhan-daulat hi-na kabī
been were that the-younger son his own all property taken-having some
 dūr dēs-kā chalyō-gayō, aru wahā dangā-bakhēdā-ma dīn
distant country-to went-away, and there riotous conduct-in days
 tēr-karī-na ap'nī dhan-daulat udār-dī Aru jāwa sab dhan-daulat
passed-having his-own property wasted-away And when all property
 bar'bād hui-gai, tāwa unā mulak-ma badō akīl padyō, aru wō
destroyed became, then that country in a-great famine fell, and he
 kangāl hui-gayō Tāwa wō jāi-na unī dēs-kā rahenāwālā-ma-sī
poor became Then he gone-having that country-of inhabitants-in-from
 ēk-kā ghara jāi na rabyō Aru unā ād'mī-na wa kha ap'nā
one-of in-house gone-having lived And that man-by him-to his-own
 khēt'nā-ma suwar charāna-kā bhējyō, tāwa jūnā chhul'kā-kā suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
 khāi-rabyā-thā wō chhul'kā khāi-na ap'nō pēt bhar'nū asī
to-eat-used those husks eaten-having his own belly to-fill such
 naubat guj'rī-thī Aru kōi ād'mī wō-kha kaī na dē
an-event occurred-had And any man him-to anything not gives
 Asī wakt-ma jab wō-kī dhundī jāi-na ākhyā khulī, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
 wō kahē, 'mhārā dādā-kā kētrā rākhyā-huwā naukar chhē, kī jō
he says, 'my father-of how-many kept servants are, that who
 pēt bhari-na rōtā khāwach aru rabyō-sabyō
belly filled-having breads eat and that-which-remained-over-and-above

bādhī-na għara laī-jāch, aru haū hyā bhukō marī-rah-yōch
tied-having in-house take-away, and I here hungry dying-remained-am
 Haū āwa uthī na ap'nā dādā-kā pās jāis aru wa-ka kahis,
I now arisen-having my-own father-of near will-go and him-to I-will-say,
 "dādā, dādā, ma-na Bhag'wān-kā agēdī nī thārā agēdī
"father, father, me-by God-of in-presence and thee-of in-presence
 badō pāp kiyō, jē-kā sī thārō lad'kō kahelāna-kī mhārī aw'kāt
great sin was-done, which-of-from thy son being-called of my worth
 nahī rahī, thārā rākhyā-huwā naukar'nā-ma-sī haū bhī ēk naukar
not remained, thy kept servants-in-from I also one servant
 chhē, asō samajhī " " Asō kahī na wō uthyō nī ap'nā
am, such (you may-)understand " " Such said-having he arose and his-own
 bāp kā pās āyō Wō dūr-sī āī rahyō thō, ēt rā-ma ō-kā bāp-na
father-of near came He far-from coming-was, when his father-by
 ō ka dēkh-yō, wa ō-ka dayā āī Tāwa wō daudyō nī
him to it-was-seen, and him to compassion came Then he ran and
 bētā-kā galā-ma lp'iyō nī ō-kā chummā hyā Bētā-na
the-son-of the-neck-in embraced and him-of kisses were taken The-son-by
 bāp-sī kahyō, 'dādā, ma-na Bhag wān-kā agēdī nī
the-father-to it-was-said, 'father, me-by God-of in-the-presence and
 thārā agēdī badō pāp kiyō, jē-kā-sī thārō lad'kō
of-thee in-the presence great sin was-done, which of-from thy son
 kahelāna-kī mhārī aw'kāt nahī rahī ' Ēt rā-par bhī bāp-na
being-called-of my worth not remained ' So-much on-even the father by
 ap'nā naukar'nā-sī kahyō, kī, 'sab-sī āchhā kap'dā lāī na
his-own servants-to it-was said, that, 'all-than good clothes brought-having
 lad'kā-ka pahenāw, aru ō-kā ūg'li-ma āg'ṭhī dālō aru ō kā pāw-ma
the son to put on, and him-of finger-in a-ring put-on and his feet-on
 dāl na-ku panhamā dēw Apān majā-ma khāsā pīsā nī
putting-for shoes give We pleasure-in will-eat will-drink and
 chān kar'sā, kyaū-kī haū sam'jhō thō kī yē mhārō chhōrō
merriment will-make, because-that I understood-had that this my son
 marī-gavō hu-sē, paṇ nahī, phirī-bhī yē jundō chhē, wō kathaī
dead-gone was, but no, again-even he alive is, he somewhere
 chalyō-gayō-thō, par phirī āi-gayō ' Asō kahī-na wō chān
gone-away-had, but again returned ' Thus said-having they merriment
 kar'na lāgyā
to-do began

Āwa ō-kō badō bēṭō khēt-ma thō Wō aw'na lagyō nī ghar-kā
Now his elder son field-in was He to-come began and house-of
 pās pahūchyō, tāwa un-na sunyō kī 'bājyō aru nāch
near reached, then him-by was-heard that 'music and dancing

chaḷi-rahyaēch ' Ō-kā-par-si un-na ap'nā naukār'nā-ma-sī ēk-ka
going-on-are ' That-of-on-from him-by his-own servants-in-from one to
 pukāryō nī ō-ka pūchhyō kī, 'yē kāi hui-rahyaēch ?'
it-was-called and him-to it-was-asked that, 'this what going-on-is ?'
 Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōoh, nī thārā
The servant by him-to it-was-said that, 'thy brother come-is, and thy
 bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhājō ghara
father by a-feast given-is, because-that thy brother safe well in house
 āi-gayōoh ' E-kā par-si badā bhāi-ka ghussō āyō nī ghar-ma
returned-is ' This-of-on from the-elder brother-to anger came and house-in
 nahī jāw Tāwa bāp bāhar āyō nī badā bētā-ka manāyō
not goes Then the-father out came and the-elder son-to it-was-entreated
 Tē-kā-par-si badā bētā na bāp-si kahyō, 'dēkh'jō, ētrā
That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many
 baras-sī thārī sēwā-chāk'ī kaiūch, kabhī thārā hukam-ka nahī
years-from thy service I-doing-am, ever thy order-to not
 tōdyō Etrā-par-bhī tū-na ma-ka ēk-wār-bhī bak'rī-kō
it-was-broken So-much-on-even thee-by me-to one-time-even a-she-goat-of
 baohchō tak nahī diyō kī haū ap'nā dōst'nā-kā sāth chain
a-young-one even not was given that I my own friends of with merriment
 kartō Inā thārā chhōtā chhōrī-na rānd'nā-kā sāth rahi-na
might-have made This thy younger son-by harlots-of with wed-having
 ap'nī dhan-daulat udāi divī, wō chhōrō ghara āta-kā
his-own property was-wasted-away, that son to-house on-coming-of
 sāth tū-na wa-kā-sātha jāphat divich ' Tāwa bāp ap'nā badā
with thee-by him-of-for a-feast given-is ' Then the-father his-own elder
 bētā-si bōlyō, 'bētā, tū tō sadā mhārā pāsa-oh chhē, nī jō
son-to said, 'son, thou-undeed always me-of near art, and whatever
 mhārī dhan-daulat ohhē, sab thārī oh chhē Apan sam jhā-thā kī
my property is, all thine-alone is We understood-had that
 thārō bhāi mari-gayō hu-sē, pan nahī, phuri-bhī wō jindō ohhē, wō
thy brother dead gone-was, but no, again-even he alive is, he
 kathāī chalyō gayō thō, par phuri āi-gayōch, ē-kā-sātha apan-ka
somewhere gone-away had, but again returned-has, this-of-for us-to
 chāy'jē kī apan na anand manāw'nū nī khūsi
it was-meet that us-by merriment was-to-be-celebrated and happiness
 hōnū '
was to-be-become '

[No 54]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

NĪMĀDĪ

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बड़ी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तीस लागी । ऊ-न अपणा मन-म कयो की पाणी कँई जगा मिऊ तो पीणू । इतरा-म वो-ख एक लीम-को भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जानी-न घोड दवडाई-न लीम पास गयो । वहाँ जाई-न देखज तो एक सूखी तकाई पडीज न एक जोगी पलक लगाई-न बळ्यो-थो न वो-को चेलो वसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी मिऊन कँई मिल । कसी जगा-म जोगी बळ्योज । वो-ती बखत राजा सोना-को सुगट पहेखो-थो । वो-म कली-को वासो होज । ते-का-सू राजा-ख कँई समज नहीं पडी न मरेलो साँप जोगी-का गळा-म वळवी-आयो । इतरा-म आटो माँगी-न चेलो आयो चेला-न अपणा गुरू-का गळा-म साँप वळवेले देखी-न साँप-ख कयो की जिन-न म्हाारा गुरू-का गळा-म साँप वळव्यो-होय वो-ख तू जाई-न रात-म डस । अल्यौंग राजा अपणा महल-म आई-न सुगुट उतारी-न बळ्या । तँब राजा-ख चेत आई की आपण जोगी-का गळा-म मरेलो साँप वळवी-आया । ये बुरो काम, कखो । पण अब जाई-न साँप निकाळी-आऊँ । असो विचार करी-न राजा बिदा ह्यो ॥

[No 54]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

NĪMĀDĪ DIALECT

(STATE BHARWANI, BHOPAWAR AGENCY)

TRANSLITERATION AND TRANSLATION

Ēk rājā thō Wō sikhār-khar jīr Badi phajār-si tō
A king there-was He hunting-for goes Early morn'ng-from indeed
 sikhār khēl'ta-khēl'ta wō-kha pānī-kī tī lāgi Ū-na ap'nā
hunting in-sporting-in-sporting him-to water-of thirst was-felt Him by his-own
 man-ma kayō kī, 'pānī kāi jagī milī tō pīnū'
mind-in it-was-said that, 'water at-some place if-it-is-not then I-may-drink
 It'rā-ma wō-kha ēk lim-kō jhād gah'rō nījar āvō Wāhā pānī
So-much-in him-to one nīm of tree dense in sight came There water
 hōv'gā asō jīnī-na ghōdō dāw'dū-nā lim pīs gayō
will-be so thought-having horse caused-to run-having the-n'm near he went
 Whā jī-nā dēkhaj tō ēk sūkhī talī padīj nā ēk jōgī
There gone-having it-seen-is then one dried tanl living is and one devotee
 palak lagāi-na bathyō thō na wō-kō chēlō was'ti-ma ātō
eye-lashes closed-having seated was, and him-of disciple village-into flour
 māg-na gayō-thō Rājā-na man-ma kayō kī, 'jāhā pānī milī
to-beg gone-is The-king-by mind-in it-was-said that, 'here water is-not
 na kāi milā, kāsī jagā ma jōgī bathyōj' Wō-ti bakhāt,
not anything got, what-sort-of place-in the-devotee seated-is' At that time
 rājā sōnā-kō mugat pahervō-thō, wō-ma Kālī-kō wāsō hōj,
(by-)the-king gold-of a-crown corn-was, that-in Kali-of abode being-is:
 tē-kā-sū rājā-kha kāi samaj nahī padī Na mārēlō
that of-from the-king-to any understanding not occurred And a-dead
 sāp jōgī kā galā-ma wāl'vī āvō. It'rī-ma ātō
serpent the-devotee-of neck-in having-suspended-came So-much-in flour
 māgī-na chēlō āyō Chēlī-na ap'nā gurū-kā galī-ma
beag'd-having the-disciple came The-disciple-by his-own preceptor of neck in
 sāp wāl'vēlō dēkhī-na sāp-kha kayō kī, 'jun-na mhārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom by my
 gurū kā galā-ma sāp wāl'vō hōv, wō-kha tū jū-nā
preceptor of the-neck-on serpent may-have-been suspended, him to thou gone-having
 rāt-ma dāc' Alvāg rājā ap'nā mahal ma jī-nā mugat
the-nicht-in bite' Here the-king his own palace in come having crown

utāi-na bathvā Tāwa rājā-kha chēt āi kī, 'āpan
put-off-having sat Then the-king-to consciousness came that, 'I
 jōgī-kā galā-ma maiēlō sāp wal'vī āyā, yē burō kām
the-devotee of on the neck a-dead serpent having-put-came, this bad work
 kaṃyō Pan ab jāi-na sāp nikāli-āñ Asō
was done But now gone-having the serpent taken off-having I-will-come Thus
 vicār karī na iājā bidā-huyō
consideration made-having the-king set-out

FREE TRANSLATION OF THE FOREGOING

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,¹ and through its influence the king could not understand what he was doing, so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor'. In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out

¹ The presiding evil genius of the present age

LIST OF STANDARD WORDS AND

English.	Mārwāṛī	Mārwāṛī (Thāl of Jaisalmer)	Jalpurī	Mewālī
1. One	Ēk	Hēk	Ēk, yēk	Ēk
2. Two	Dōy	Bē	Dō	Dō
3. Three	Tin	Tina	Tin	Tin
4. Four	Chyār, ohyār	Chāra	Chyār	Chyār
5. Five	Pāch	Pūcha	Pāch	Pāch
6. Six	Ohhaw	Chhaw, chha	Chhai	Chhai
7. Seven	Sāt	Satta	Sat	Sat
8. Eight	Āth	Attha	Āth	Āth
9. Nine	Naw	Naw	Nau	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bis	Bisa	Bis	Bis
12. Fifty	Pachās	Paohās	Paohās	Pāchās
13. Hundred	Sō, Saik*ṛō	Sō	Sau	Sau
14. I	Hū, mhū	Hū	Maī	Maī
15. Of me	Mhārō, mārō	Mā-jō	Mhārō	Mērō
16. Mine	Mhārō, mārō	Mayālō	Mhārō	Mērō
17. We	Mhē, mē	Mhē	Mhē	Ham, hamā
18. Of us	Mhārō, mārō	Mhā rō	Mhā-kō	Mhārō
19. Our	Mhārō, mārō	Mhā rō	Mhā-kō	Mhārō
20. Thou	Tū, thū	Tū, tū	Tū	Tū
21. Of thee	Thārō	Tā-jō	Thārō	Tērō
22. Thine	Thārō	Tayālō	Thārō	Tērō
23. You	Thē, tamō	Thē	Thē	Tam, tum, tham
24. Of you	Thārō, tamārō	Thā rō	Thā-kō	Thārō
25. Your	Thārō, tamārō	Thā rō	Thā-kō	Thārō

SENTENCES IN RĀJASTHĀNĪ

Mālvī (Rāngrī),	Mālvī (when different from Rāngrī)	Nimāqī (Nimar)	English.
Ēk		Ēk	1 One
Du		Du	2 Two
Tin		Tin	3 Three
Chār		Chār	4 Four
Pāch		Pach	5 Five
Chhē		Chhaw	6 Six
Sāt		Sāt	7 Seven
Āṭh		Āṭh	8 Eight
Naw		Naw	9 Nine
Das		Das	10 Ten
Vīs		Bīs	11 Twenty
Pachās		Pachās	12 Fifty
Sau		Sau	13 Hundred
Hū		Haū	14 I
Mhārō, mārō		Mhārō	15 Of me
Mhārō, mārō		Mhārō	16 Mine
Mhē		Ham	17 We
Mhū kō, mhāpō	Hamārō	Hamārō	18 Of us
Mhū kō, mhāpō	Hamārō	Hamārō	19 Our
Tū		Tū	20 Thou
Thārō		Thārō	21 Of thee
Thārō		Thārō	22 Thine
Thē, thāī	Tam	Tum	23 You
Thū kō thānō	Tamārō	Tumbārō	24 Of you
Thū kō, thāpō	Tamārō	Tumbārō	25 Your

English	Mārwārī	Mārwārī (Thali of Jaisalmer)	Jalru	Mārāṭī
26 He	Wō, u. uwō	Ō .	Wō	Wō wob
27 Of him	Un-rō	Unē-rō	U-lō	Wāih lō
28 His	Un-rō	. Unē-rō .	U-lō	Wāih-lō
29 They	Wē, wai, uwē	. Ō	Wai	Wē wai wai
30 Of them	Unā-rō .	Unā-rō .	Wā-kō	Un lō
31 Their	Unā-rō	Unā-rō	Wā-kō	Un lō
32 Hand	Hat	Ha.h	Hat .	Hat
33 Foot	Pag	Pag	Pag	Paw pag
34 Nose	Nak	Nak	Nak	Nak
35 Eye	Ākh, nāin	Ākh .	Ākh	Ākhyā
36 Mouth	Mūdo .	Mūdo	Mūdo	Mōh
37 Tooth	Dār	Ditā	Dāt	Dāt
38 Ear	Kān	Kan	Kān	Kān
39 Hair	Kēs, bāl	Kēs	Bāl	. Bal
40 Head	Mātrō	Matthō	Māthō	Sir
41 Tongue	Jīb	Jibh	Jib	Jib
42 Belly	Pēt	Pē	Pēt	Pēt .
43 Back	Māūr	Put'hī	Mangar	Maūgar, plth .
44 Iron	Lō	Lō	Lō	Lōh .
45 Gold	Sōnō	Sōnō	Sōnū	Sōnū
46 Silver	Rūpō	Chādi, rūpō	Chādi	Chādi
47 Father	Bāp	Bāp	Bāp	Bāp, bābo
48 Mother	Mā	Mā	Mā	Mā
49 Brother	Bhāi	Bhāi	Bhāi	Bhāi .
50 Sister	Bāp	Bēn	Bhāp	Bāhāp
51 Man	Mīnakh, ād'mī	Manakh mānas, ādmī	Mōtrār, minakh, ād'mī	Ād'mī, mard, mōtvār
52 Woman	Lugāl	Lugāl	Lugāl	Bār'hānī, bīr'hānī, lugāl

Māli (Lugid)	Māli (when different from Lugid)	Nimāli (Ninjar)	English
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa	26 He
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis, o-lis	27 Of him
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis, o-lis	28 His
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa	29 They
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	30 Of them
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	31 Their
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	32 Hand
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	33 Foot
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	34 No
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	35 Eye
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	36 Mouth
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	37 Tooth
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	38 Ear
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	39 Hair
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	40 Head
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	41 Tongue
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	42 Belly
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	43 Back
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	44 Iron
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	45 Gold
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	46 Silver
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	47 Father
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	48 Mother
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	49 Brother
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	50 Sister
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	51 Man
Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	Wa-lis, u-lis, u-lis, u-lis, u-lis, u-lis	U-lis	52 Woman

English.	Marwari	Mārwarī (Thali of Jaitsimer)	Jaipuri	Mōwari
53 Wife	Jōṛāyat, bahū	Baū	Bhaū, lagūi	Lagui
54 Child	Tābar, bālak	Tabar	Bālak, tābar	Bulak
55 Son	Bētō, dik*ro	Dik*ro	Beto	Bētō, chhōro
56 Daughter	Bēti, dhiw*ri, dik*ri	Dik*ri	Bēti	Bēti, chhōri
57 Slave	Golō, chākar	Chākar	Bādō	Bādō
58 Cultivator	Kar*sō	Hāli	Pal*ti	Kisari, jimidari
59 Shepherd	Ēvāliyo	Gōwal, gōri	Guwalyō	Guwāl
60 God	Īsvar, Rām-jī	Par*mēsar, bhag*wan	Pan*mēsar	Rām, Īsur
61 Devil	Rākas	Sētān	Rakas, parēt, bhūt	Bhūt, parēt
62 Sun	Sūraj	Sūraj	Suraj	Sūraj
63 Moon	Chandar*ma-jī	Chandarmā	Chāḍ	Chāḍ
64 Star	Tārō	Tārā	Tārō	Tārō
65 Fire	Bās*dēw	Bastē	Āg, bāstē, baisāndar	Āg, āgya
66 Water	Jal	Pāni	Pāni	Pāni
67 House	Ghar	Ghar	Ghar, jagā	Ghar
68 Horse	Ghōṛō	Ghōṛō	Ghōṛō	Ghōṛō
69 Cow	Gāy	Gaya	Gāy	Gāy
70 Dog	Kuttō, gindak	Kuttō	Kūh*ro, gapdak, gādak*ro	Kuttō, kūk*ro
71 Cat	Minni	Billi, minni	Bilal, balāl, myāḍ	Bilāl
72 Cook	Kūk*ro	Kukarō	Mur*go	Mur*go
73 Duck	Ād	Ād	Batak	Batak
74 Ass	Gadhō, puramyō	Gadō	Ghadō, gadarō	Gadhō, chaupō
75 Camel	Ūṭh, pāgal, tōḍiyō, mayyō, jākḥōrō	Ūt	Uṭh	Ūt
76 Bird	Pākḥērā	Pankhi	Ohiri, chapi	Chiri
77 Go	Jā	Ja	Jā	Jā
78 Eat	Jim	Khā	Khā	Khā
79 Sit	Bāṭh	Bais	Baith	Baith

Marathi (Māṭhī)	Marathi (Māṭhī)	Marathi (Māṭhī)	English
1. माणूस	2. बाप	3. कल्ल, कल्ल	53. Wife
4. भाऊ	5. बाल	6. बाल	54. Child
7. भाऊ	8. भाऊ	9. बाल	55. Son
10. भाऊ	11. भाऊ	12. बाल	56. Daughter
13. भाऊ	14. भाऊ	15. बाल	57. Slave
16. भाऊ	17. भाऊ	18. बाल	58. Cultivator
19. भाऊ	20. भाऊ	21. बाल	59. Shepherd
22. भाऊ	23. भाऊ	24. बाल	60. God
25. भाऊ	26. भाऊ	27. बाल	61. Devil
28. भाऊ	29. भाऊ	30. बाल	62. Sun
31. भाऊ	32. भाऊ	33. बाल	63. Moon
34. भाऊ	35. भाऊ	36. बाल	64. Star
37. भाऊ	38. भाऊ	39. बाल	65. Fire
40. भाऊ	41. भाऊ	42. बाल	66. Water
43. भाऊ	44. भाऊ	45. बाल	67. House
46. भाऊ	47. भाऊ	48. बाल	68. Horse
49. भाऊ	50. भाऊ	49. बाल	69. Cow
51. भाऊ	52. भाऊ	50. बाल	70. Dog
53. भाऊ	54. भाऊ	51. बाल	71. Cat
55. भाऊ	56. भाऊ	52. बाल	72. Cock
57. भाऊ	58. भाऊ	53. बाल	73. Duck
59. भाऊ	59. भाऊ	54. बाल	74. Ass
60. भाऊ	60. भाऊ	55. बाल	75. Camel
61. भाऊ	61. भाऊ	56. बाल	76. Bird
62. भाऊ	62. भाऊ	57. बाल	77. Go
63. भाऊ	63. भाऊ	58. बाल	78. Eat
64. भाऊ	64. भाऊ	59. बाल	79. Sit

English.	Marwāṛī	Mārṡwāṛī (Thālī of Jaisalmer)	Jaipurī	Mōwātī
80 Come	Āw	Āw, a	Ā, aw	Ā
81 Beat	Kūt	Mar	Pit	Māi
82 Stand	Ūbō-hō	Ūth	Ubo whai	Khaṛō whā
83 Die	Mar	Mar	Mar	Mai
84 Give	Dē dō	De	De	De
85 Run	Dōṛō	Daur	Bhūg	Daur, bhāj
86 Up	Ūchō, ūpar	Ūchē	Ūpar	Ūpar
87 Near	Kanāī, nāīṛō, gōdāī	Nēṛō, kanē	Kannai	Nīṛō, nīṛai, kannai
88 Down	Hētāī, nīchāī	Nīchē	Nichai	Nichai
89 Far	Aīḡō	Aghō	Dūi	Dūr
90 Before	Āgūī, pāllē	Agarī	Pauli, āgai	Agai
91 Behind	Lārāī, pāchhāī	Pachhāī	Pāchhai, pāchhā nai	Pīchhai, gaulā
92 Who	Kup	Kūn	Kup	Kaun
93 What	Kāī, laū	Ki	Kāī	Kē
94 Why	Kū	Kyā	Kyō	Kyū
95 And	Nāī, or	Aur, ar	Aur, ar	Ar, aur
96 But	Pin	Par	Pan	Par
97 If	Jē	Jē	Jō, jyō, jai	Jai
98 Yes	Hā	Hā, huwē	Hā, mhai, hambai, ū, hū	Hū
99 No	Nā	Nā, kō-nī	Na hā	Nāb
100 Alas	Gajab-rē	Arar, hāya	Hāy, ram-rām	Hāy
101 A father	Bāp	Bāp	Bap	Bāp
102 Of a father	Bap-rō	Bāp rō	Bāp kō	Bāp-kō
103 To a father	Bāp-nāī	Bāp-nā	Bāp nai	Bāp nai
104 From a father	Bap-sū	Bāp-sū	Bāp-sū	Bāp-taī, -saī
105 Two fathers	Dōy bāp	Bē bāp	Dō bāp	Dō bāp
106 Fathers	Bāp	Bāp	Bāp	Bāp

English.	Mārṇāpī.	Mārṇāpī (Thālī of Jaisalmer)	Jaipuri.	Mēwāti
107 Of fathers	Bāpā-rō	Bāpā-rō	Bāpā kō	Bāpā-kō
108 To fathers	Bāpā-nāī, -kanāī	Bāpā-nā	Bāpā-nai	Bāpā-nai
109 From fathers	Bāpā sū	Bāpā-sū	Bāpā sū	Bāpā-tai, -sai
110 A daughter	Bēti	Dik*ri	Beti	Bēti
111 Of a daughter	Bēti-rō	Dik*ri-rō	Bēti-kō	Bēti kō
112 To a daughter	Bēti-nāī, -kanāī	Dik*ri-nā	Bēti-nai	Bēti-nai
113 From a daughter	Bēti-sū	Dik*ri-sū	Bēti sū	Bēti tai, sai
114 Two daughters	Dōy bētiyā	Bē dik*riyā	Dō bēti, dō bētyā	Dō bēti
115 Daughters	Bētiyā	Dik*riyā	Bētyā	Bētyā
116 Of daughters	Bētiyā rō	Dik*riyā-rō	Bētyā-kō	Bētyā-kō
117 To daughters	Bētiyā-nāī, -kanāī	Dik*riyā nā	Bētyā-nai	Bētyā-nai
118 From daughters	Bētiyā-sū	Dik*riyā-sū	Bētyā-sū	Bētyā tai, -sai
119 A good man	Ēk bhalō ād*mi	Bhalō mānas	Ēk chōkhō minakh	Ēk āchhyō ād*mi
120 Of a good man	Ēk bhalā ād*mi-rō	Bhalō mānas-rō	Ēk chōkhā minakh-kō	Ēk āchhyā ād*mi kō
121 To a good man	Ēk bhalā ād*mi-nāī, -kanāī	Bhalō mānas nā	Ēk chōkhā minakh-nai	Ēk āchhyā ād*mi-nai
122 From a good man	Ēk bhalā ād*mi-sū	Bhalō mānas sū	Ēk chōkhā minakh-sū	Ēk āchhyā ād*mi tai, sai
123 Two good men	Dōy bhalā ād*mi	Bē bhalā māpas	Dō chōkhā minakh	Dō āchhya ād*mi
124 Good men	Bhalā ād*mi	Bhalā mānas	Chōkhā minakh	Āchhyā ād*mi
125 Of good men	Bhalā ād*miyā rō	Bhalā māpasā rō	Chōkhā min*khā-kō	Āchhyā ād*miyā kō
126 To good men	Bhalā ād*miyā nāī, -kanāī	Bhalā māpasā nā	Chōkhā min*khā-nai	Āchhyā ād*miyā nai
127 From good men	Bhalā ād*miyā-sū	Bhalā māpasā-sū	Chōkhā min*khā sū	Āchhyā ād*miyā tai, -sai
128 A good woman	Ēk bhalī lugaī	Bhalī lugaī	Ēk chōkhi lugaī	Ēk āchhi bair*bāni
129 A bad boy	Ēk bhūḍō chhōrō	Burō chhōk*ro	Ēk burō chhōrō	Ēk burō chhōrō
130 Good women	Bhalī lugaīyā	Bhalī lugaīyā	Chōkhi lugaīyā	Āchhi bair*banyā
131 A bad girl	Ēk bhūḍī chhōrī	Burī chhōk*ri	Ēk burī chhōrī	Ēk burī chhōrī
132 Good	Bhalō	Bhalō	Chōkhō	Āchhyō, chōkhō
133 Better	Utupō	Ghanō bhalō	U sū chōkhō	Waiḥ tai āchhyō (better than that)

Maivl (I angli)	Maivl (when different from I angli)	Nimāḍi (Nimar)	English
Bāpā kō rō	Bāp kō bāp hōr kō	Bāp*nd-kō	107 Of fathers
Bāpā nō -kō	Bāp-kī, bāp hō~kō	Bāp*na ka	108 To fathers
Bāpā sū f, ū	Bāp sō, bāp hōr-f	Bāp*na si	109 From fathers.
Laṇkī	Bētī	Bētī	110 A daughter
Iaṇkī kō rō	Bētī kō	Bētī kō	111 Of a daughter
Laṇkī nō kē	Bētī kō	Bētī ka	112 To a daughter
Laṇkī sū, f, ū	Bētī sō	Bētī si	113 From a daughter
Dō haṇkī	Dō bētī dā bētī hōrō	Dāi bētīna	114 Two daughters.
Iaṇkī	Bētī hōrō bēṇa	Bētīnā	115 Daughters
Laṇkī kī rī	Bētī hō~jō	Bētīna kō	116 Of daughters
Laṇkī rō, kē	Bētī kē bētī hōr kē	Bētīna ka	117 To daughters
Laṇkī sū, f, ū	Bētī hōr sō, bētī hōr-sō	Bētīna si	118 From daughters
Āchhā ād*mi	Āchhā ād*mi	Fk āchhō ād*mi	119 A good man
Āchhā ād*mi kō rō	Āchhā ād*mi kō	Fk āchhā ād*mi kō	120 Of a good man
Āchhā ād*mi nō -kō	Āchhā ād*mi kē	Fk āchhā ād*mi ka	121 To a good man
Āchhā ād*mi sū, f, ū	Āchhā ād*mi sō	Fk āchhā ād*mi si	122 From a good man
Dō āchhā ād*mi	Dō āchhā ād*mi	Dāi āchhā ād*mi	123 Two good men
Āchhā ād*mi	Āchhā ād*mi hōrō	Āchhā ād*minā	124 Good men
Āchhā ād*mi sū, f, ū	Āchhā ād*mi hōr-kō	Āchhā ād*minā-kō	125 Of good men
Āchhā ād*mi sū -sō, -ū	Āchhā ād*mi hōrō-kō	Āchhā ād*minā ka	126 To good men
Āchhā lugaī	Āchhā ād*mi hōn sō	Āchhā ād*minā si	127 From good men
Khōd*lo lād*Lo	Āchhā lāra	Ēk āchhī āw*rat	128 A good woman
Āchhā lugaṇṇā	Burō ohhōrō	Ēk kharāb lād*kō	129 A bad boy
Khōd*li lād*ki	Āchhā lugaṇṇā, āchhā lāra	Āchhī āw*rat*na	130 Good women
Āchhō	Burī chhōrī	Ēk kharāb lād*ki	131 A bad girl
Wapī sū (than that) āchhō	Āchhō	Ēk	132 Good.
	Ō sō āchhō	Jādō āchhā	133 Better

English.	Mārwarī	Marwāṛī (Thālī of Jaisalmer)	Jaipurī.	Mōwātī
134 Best	Nirāt-āchhō	Mulē bhalō	Sab sū chōkhō	Sab-taī āchhyō
135 High	Ūchō	Ūchō	Ūchō	Ūchō
136 Higher	Ghaṇṇō ūchō, up-sū ūchō	Ghaṇṇō ūchō	Ū sū ūchō	Wañh taī ūchō
137 Highest	Sag*īā sū ūchō	Mulē ūchō	Sab sū ūchō	Sab-taī ūchō
138 A horse	Ēk ghōṛō	Ghōṛō	Ghōṛō	Ghōṛō
139 A mare	Ēk ghōṛī	Ghōṛī	Ghōṛī	Ghōṛī
140 Horses	Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā
141 Mares	Ghōṛīyā	Ghōṛīyā	Ghōṛīyā	Ghōṛīyā
142 A bull	Ēk sād	Baladh	Sād, ākal	Bīṇār
143 A cow	Ēk gay	Gāya	Gay	Gāy
144 Bulls	Sād	Bal*dhā	Sād, ākal	Bīṇār
145 Cows	Gāyā	Gāyā	Gāyā	Gāyā
146 A dog	Ēk kuttō, ēk gindak	Kuttō	Kūk*ro, gāḍak*ṛō	Kuttō
147 A bitch	Ēk kuttī	Kuttī	Kūk*ri, gāḍak*ṛī	Kuttī
148 Dogs	Kutta	Kuttā	Kūk*ri, gāḍak*ṛā	Kutta
149 Bitches	Kuttīyā	Kuttīyā	Kūk*ryā, gāḍak*ṛyā	Kuttīyā
150 A he goat	Ēk bak*ro	Bak*ro	Bak*ro	Bak*ro
151 A female goat	Ēk bak*ri, ēk chhaṇī	Bak*ri	Bak*r	Bak*ri
152 Goats	Bak*rā	Bak*ra	Bak*rā-bak*ri	Bak*rā-bak*ri
153 A male deer	Ēk hiraṇ	Harāṇ	Hiraṇ	Hiraṇ
154 A female deer	Ēk hiraṇī	Harāṇī	Hir*ṇī	Hir*ṇī
155 Deer	Hiraṇ	Harāṇū	Hiraṇ	Hiraṇ
156 I am	Hū hū	Hū āī	Maī ohhū	Maī hū
157 Thou art	Tū hāī	Tū āī	Tū chhaī	Tū haī, hā
158 He is	Uwō hāī	Ō āī	Wō chhaī	Wō haī
159 We are	Mo hū	Mhē āī	Mhō ohhū	Ham hū
160 You are	Thū hō	Thō āī	Thō chho	Tam hō

Malvi (Rāngrī)	Malvi (when different from Rāngrī)	Nimāḍī (Nimar)	English
Sab-sũ āchhō	Sab sē āchōhō	Baḍō āchhō	134 Best
Ūchō	Ūchō	Ūchō	135 High
Wanī-sũ ūchō	Un-sē ūchō	Jāḍō ūchō	136 Higher
Sab sũ ūchō	Sab-sē ūchō	Badō ūchō	137 Highest
Ghōḍō		Ghōḍō	138 A horse
Ghōḍī		Ghōḍī	139 A mare
Ghōḍā	Ghōḍā-hōnō	Ghōḍā, ghōḍānā	140 Horses
Ghōḍyā	Ghōḍī hōnō	Ghōḍīnā	141 Mares
Bēl, baḷad	Sāḍ	Sāḍ	142 A bull
Gāy	Gāy	Gāya	143 A cow
Bēl, baḷdyā	Sāḍ-hōrō	Sāḍ'nā	144 Bulls
Gāyā	Gāy hōn	Gay'nā	145 Cows
Tēg'dō	Kut'rō	Kutto	146 A dog
Tēg'dī	Kutti	Kutti	147 A bitch
Tēg'da	Kut'rā-hōrō	Kuttā, kuttānā	148 Dogs
Teg'dyā	Kut'ri hōrō	Kuttinā	149 Bitches
Bak'rō, lhāj'rū		Bak'rō	150 A he goat
Bak'ri	Bak'rā hōnō	Bak'ri	151 A female goat
Bak'ryā		Bak'rinā	152 Goats
Haraṇ		Haran	153 A male deer
Har'pi	Hiraṇ hōrō	Har'ni	154 A female deer
Harapyā		Haran'nā	155 Deer
Hũ hũ		Haũ ohhō	156 I am
Tũ hai, hō		Tā ohhō	157 Thou art.
Ū hai, hō		Wō ohhō	158 He is
Mhō hā		Ham āya	159 We are
Thē hō	Ham hā	Tum ohhō	160 You are
	Tam hō		

Mālvi (Bāngrī)	Mālvi (when different from Bāngrī)	Nimāḍī (Nimar)	English.
Vi hai, hē		Wo ohhē	161 They are
Hũ tho		Haũ tho	162 I was
Tũ tho		Tũ tho	163 Thou wast.
Ū tho		Wo tho	164 He was
Mhẽ thā	Ham thā	Ham thā	165 We were
Thẽ thā	Tam thā	Tum thā	166 You were
Vi thā	Hō thā	Wo thē	167 They were
Whō		Hō	168 Be
Vhẽpō, vẽpō	Hōnō	Hōpū	169 To be
Vhẽtō, vêtō	Hōtō	Hōtō	170 Being
Wai nē	Hui nē	Hui-na	171 Having been
Hũ waũgā, wũgā	Hōũgō	Haũ huus	172 I may be
Mār		Mār	173 I shall be
Mār'pō, mār'wō	Mār'nō	Mār'pū	174 I should be
Mār'tō		Mār'tō	175 Beat
Mārī nē		Mārī nē	176 To beat
Hũ mārũ		Haũ mārũch	177 Beating
Tũ mārō		Tũ mārach, mārēch	178 Having beaten.
Ū mārō		Wo mārach, mārēch	179 I beat
Mhẽ mārũ, mārā	Ham mārũ, mārā	Ham mārũch	180 Thou beatest.
Thẽ mārō	Tam mārō	Tum mārēch	181 He beats
Vi mārō		Wo mārach, mārēch	182 We beat
Mhaĩ mārō	Mha nē mārō	Ma na mārō	183 You beat
Thaĩ mārō	Tha-nē mārō	Tū-na mārō	184 They beat
Wapī-ē mārō	Ō-nē mārō	Un-na mārō	185 I beat (<i>Past Tense</i>)
			186 Thou beatest (<i>Past Tense</i>)
			187 He beat (<i>Past Tense</i>)

English.	Mārṣāṇī	Mārṣāṇī (Thaḷī of Jaissalmer)	Jaipurī	Mōṣāḷī
188 We beat (<i>Past Tense</i>)	Mhē kūṭiyō	Mhā māryō	Mhē pītyō	Ham māryō
189 You beat (<i>Past Tense</i>)	Thē kūṭiyō	Thā māryō	Thē pītyō	Tam māryō
190 They beat (<i>Past Tense</i>)	Uwā' kūṭiyō	Uwā māryō	Wai pītyō	Un māryō
191 I am beating	Hū kūṭī-hū	Hū mārā i	Maī pītū ohhū	Maī mārū-hū
192 I was beating	Hū kūṭī-hō	Hū mār ^a to hāto	Maī pītai ohhō	Maī mārū-hō, -thō
193 I had beaten	Mhāī kūṭiyō-hō	Mē māryō-hāto	Maī pītyō ohhō	Maī māryō-hō, -thō
194 I may beat	Hū kūṭī	Hū mārā	Maī pītū	Maī mārū
195 I shall beat	Hū kūṭī-lā	Hū mārīs	Maī pītū-lō, pīt ^a syā	Maī mārūgō
196 Thou wilt beat	Tū kūṭī-lā	Tū mārīs	Tū pītai-lō, pīt ^a si	Tū mārūgō
197 He will beat	Uwō kūṭī-lā	Ō mār ^a sē	Wō pītai lō, pīt ^a si	Wō mārūgō
198 We shall beat	Mhē kūṭī lā	Mhē mār ^a sā	Mhē pītā lā, pīt ^a syā	Ham mārūgā
199 You will beat	Thē kūṭī lā	Thē mār ^a sō	Thē pītō-lā, pīt ^a syō	Tam mārūgā
200 They will beat	Uwē kūṭī lā	Ō mār ^a sē	Wai pītai-lā, pīt ^a si	Wai mārūgā
201 I should beat			Maī pītū	
202 I am beaten	Hū kūṭiyō hū	Hū mārīyō i	Maī pītyō ohhū	Maī pītyō-hū
203 I was beaten	Hū kūṭiyō hō	Hū mārīyō	Maī pītyō ohhō	Maī pītyō-hō, -thō
204 I shall be beaten	Hū kūṭiyō jāū-lā	Hū mārīyō jāīs	Maī pītū-lō	Maī pītūgō
205 I go	Hū jāū	Hū jāwā-i	Maī jāū	Maī jāū
206 Thou goest	Tū jāwāī	Tu jāwē i	Tū jāy	Tū jāy
207 He goes	Uwō jāwāī	Ō jāwē-i	Wō jāy	Wō jāy
208 We go	Mhē jāwāī	Mhē jāwā i	Mhē jāwā	Ham jāū
209 You go	Thē jāwō hō	Thē jāwō i	Thē jāwō	Tam jāwō
210 They go	Uwē jāwāī	Ō jāwē i	Wai jāy	Wai jāyāh
211 I went	Hū gayō	Hū gyō, gayō	Maī gayō	Maī gayō
212 Thou wentest	Tū gayō	Tū gyō, gayō	Tū gayō	Tū gayō
213 He went	Uwō gayō	Ō gyō, gayō	Wō gayō	Wō gayō
214 We went	Mhē gayō	Mhē gayō	Mhē gayō	Ham gayō

Min (Bing)	Min (when different from Bing)	Nam (Sum)	Mean
Min ming	Ham ming	Ham ming	188 We beat (Part True)
Min ming	Tan ming	Tan ming	189 You beat (Part True)
Min ming	U-ming	U-ming	190 They beat (Part True)
Min ming	-	Has ming-ton	191 I am beating
Min ming-ton	Min ming-ton	Has ming-ton	192 I was beating
Min ming	Min ming	Has ming-ton	193 I had beaten
Min ming	Min ming-ton	-	194 I may beat
Min ming	Min ming-ton	Has ming	195 I shall beat
Min ming	Min ming-ton	Tan ming	196 They will beat
Min ming	Min ming-ton	Ham ming-ton	197 He will beat
Min ming	Min ming-ton	Tan ming-ton	198 We shall beat
Min ming	Min ming-ton	We ming-ton	199 You will beat
Min ming	Min ming-ton	-	200 They will beat
Min ming	Min ming-ton	Min ming	201 I shall be beat
Min ming	Min ming-ton	Min ming-ton	202 I am beaten
Min ming	Min ming-ton	Has ming-ton	203 I was beaten
Min ming	Min ming-ton	Has ming-ton	204 I shall be beaten
Min ming	Min ming-ton	Tan ming-ton	205 I go
Min ming	Min ming-ton	We ming	206 They go
Min ming	Min ming-ton	Ham ming-ton	207 He goes
Min ming	Min ming-ton	Tan ming-ton	208 We go
Min ming	Min ming-ton	We ming	209 You go
Min ming	Min ming-ton	Has ming-ton	210 They go
Min ming	Min ming-ton	Tan ming-ton	211 I want
Min ming	Min ming-ton	We ming	212 They want
Min ming	Min ming-ton	Ham ming-ton	213 He want
Min ming	Min ming-ton	Has ming-ton	214 We want

English.	Mārwarī	Mārwarī (Thāl of Jaisalmer)	Jaipuri	Mewāṭī
215 You went	Thē gayā	Thē gayā	Thē gayā	Tm gayā
216 They went	Uwāy gayā	Ō gayā	Wnā gayā	Wnā Gayā
217 Go	Jāwō	Jā	Jā	Jā
218 Going	Jaw*to	Jāw*no	Juto	Jato
219 Gone	Gayō	Gayō	Gayō	Gayō
220 What is your name ?	Thārō nūr kūt hāy ?	Thārō nām ki hī ?	Thārō lo kūt nūr chhai ?	Thārō lo nūr hai ?
221 How old is this horse ?	Iy ghōṛā-rī umar kūt hāy ?	Ē ghōṛō katto bado hī ?	Yo ghōṛō katto bado chhai ?	Yo ghōṛō itai umar-mai hai ?
222 How far is it from here to Kashmir ?	Athā-sū Kasmīr kat*ri bhū hāy ?	Kasmīr itha sū katti aghi hī ?	Kas*mir aiṭha sū kat*rik dūr chhai ?	Kas*mir it-tai itai k dūr hai ?
223 How many sons are there in your father's house ?	Thā-rāy bāp-rāy ghar-māi kat*ra bēta hāy ?	Thārō rē bāp-rē ghar mē itta dek*ra hī ?	Thārō ka bāp ka ghar-mai katyē bēta chhai ?	Thārō bāp-lā ghar mai kat*mal bēta hai
224 I have walked a long way to-day	Mhāy aj ghanō pāḍō kayō	Āj hū ghanī bhau gayō	Āj mai nari dūr chālyō-chhū	Āj mai bhaut dūr chālyō-hū
225 The son of my uncle is married to his sister	Mhāra kākā rō bōṭō un-rī bhāp par*aiyō-hāy	Uvō rī bairi sū mā jō kākā-rō dik*rō-rō biyā huō hī	Mhāra kākā-ka bōṭā-lo byāw ū ki bhāin sū huṛō-chhai	Mēra kākā ka bōṭa kō byāh wāih ki bāhān tai huṛō-hai
226 In the house is the saddle of the white horse	Lala ghōṛā rī kuthī ghar-māi paṛī hāy	Uvō ghar mē dhaul ghōṛō-rō palan hī	Dhaula ghōṛā ki jīd ghar mai chhai	Supṛd ghōṛā ki jīn ghar mai hai
227 Put the saddle upon his back	Un rāy māṭṭā upar kuthī māḡd dō	Uvō rī puthī māthō palan māḡdō	Jīd ū-ka māḡṛā mūlai mēlo	Jīn wāih ki pith-par dharō
228 I have beaten his son with many stripes.	Mhāy un-rāy bētāy-rāy ghanū chāb*kiyā rī-divī hāy	Mē uvō-rō dik*rō nū ghanī sūi bētā bāi	Mai ū kā bēta-nai nari kōṛ*ṛā sū māryō-chhai	Mai wāih kō bōṭō bhaut kar*ṛā-tai māryō hai
229 He is grazing cattle on the top of the hill	Uvō dūḡar-rī chōṭī upar dhāw chorāy rayō hāy	Uvō ṭēk*ri māthō o dhanī oharāve i	Wō dūḡar-mulai dhāda oharāwai chhai	Wō pāhar-kai upar dhor oharā-rayō hai
230 He is sitting on a horse under that tree	Uvō up rūkh hētāy ghōṛāy māthāy chadiyōṛō bāyṭhō-hāy	Ō uvō rūkh-rō hētā (sic) ghōṛō mathō (sic) bēthō i	Wō ū rūkh nichai ēk ghōṛā-mulai chhar rahyō-chhai	Wō wāih rūkh-kai nichai ghōṛā par bāyṭhō-hai
231 His brother is taller than his sister	Un rō bhāi āp-rī bāin sū ghanō diḡō hāy	Uvō-rō bhāi uvō rī bairi sū diḡō hī	Ū kō bhāi ū ki bhāin sū lambō chhai	Wāih-lo bhāi wāih ki bāhān tai lambō hai
232 The price of that is two rupees and a half	Un-rō mōl adāi rupiyā hāy	Uvō rō mōl adhai rupayā hī	Ū lo mōl dhāi rupyā chhai	Wāih-lo mōl dhāi rupyā hai
233 My father lives in that small house	Mārō bāp un chhōṭāy ghar-māi rāy-rāy-hāy	Mā-jō bāp uvō chhōṭē ghar mē rō-i	Mhārō bāp ū chhōṭā ghar mai rahai-chhai	Mēro bāp wāih chhōṭā ghar mai rahai-hai
234 Give this rupee to him	Ō rupiyō un-nāi dē-dēwō	Ē rupayō uvō-nū dō	Yo rupiyō ū-nai dyō	Yo rapayō wāih naidyō
235 Take those rupees from him	Uvō rupiyā un kanṛ sū lē lēwō	Ō rupayā uvō sū lo	Ū-sū wai rupyā lē lyō	Wai rapayā wāih tai lyō
236 Beat him well and bind him with ropes	Un nāi āchhi tarāy-sū kūtō nāi un-nāi rād*wā-sū chas*kāy dēwō	Uvō-nē bhāi tarē sū mārō aur rādūā-sū bandhō	Ū nai gaurō piṭō*ar jēw*ṛā sū bād-dyō	Wāih nai khūb mārō ar jēw*ṛā tai bādo
237 Draw water from the well	Bērāy-māy-sū jāi sīchō	Talē māh-sū pāṛī kadhō	Kūwa-mai sū pāṛī kadō	Kuwā tai pāni kadhō
238 Walk before me	Mārāy āḡāy āḡāy hālo	Mā jē āḡāi bai	Mhārōi āḡai chal	Mērōi āḡai chāl
239 Whose boy comes behind you ?	Thārāy lārāi kun-rō chhōṛō āwāy hāy ?	Thārō lārē kē-rō dik*rō āwō-i	Yār kai pāohai kun kō chhōṛō āwai-chhai ?	Tērai pāohai lāih ki chhōṛō āwai-hai ?
240 From whom did you buy that ?	Unai thē kun-sū mōl hīwī ?	Thārō kē-kanā mōl hīyō	Thē wō kun kanai sū mōl hīyō ?	Tam wō kit-tai mōl hīyō ?
241 From a shopkeeper of the village	Gāw rāy hāt wāḡāy kanṛ sū	Hākō gāw-rō hāt-bāpiyō sū	Gāw ka ēk dukandār-kanaai-sū	Gāw kā ēk hāt-wāḡa-tai

* Feminine to agree with *chāiz* or *bāt*, understood

Mālvī (Bangrī)	Mālvī (when different from Bangrī)	Nīmāḍī (Nimar)	English.
Thē gayā	Tam gayā	Tum gayā	215 You went
Vī gaya	Vī gayā	Wō gayā	216 They went
Jā		Jā	217 Go
Jāto		Jāto	218 Going
Gayō		Gayō	219 Gone
Tharō nām lāī ?	Tamārō nām kaī ?	Tumhārō nām kāī ohhē ?	220 What is your name ?
Api ghōḍā kī umar lāī ?	Inā ghōḍa-kī umar kaī ?	Inā ghōḍā-kī kēt*ri umar ohhē ?	221 How old is this horse ?
Hyā-sū Kāsmīr kūt*ri-k dūr hai ?	Yā sē Kāsmīr kūtī dūr hai ?	Yāhā sī Kāsmīr kēt*ro dūr ohhē ?	222 How far is it from here to Kashmir ?
Thē kē pītā-kē wathē kūt*ri lad*ka hai ?	Thārā bāp kā ghar-mē kūt*ri lad*ka hē ?	Thārā bāp kā ghar ma kēt*ra ohhōrū ohhē ?	223 How many sons are there in your father's house ?
Āj hū bahōt dūr pharī nē āyō	Hū āj bhōt dūr chālyō.	Āj hū dūr tak chālyō gayō	224 I have walked a long way to-day
Mhārā kākā kā bētā ē wanī-kī bēn sē byāw karyō	Mhārā kākā-kā bētā nē ō-kī bēn sē byāw karyō-hai	Mhārā kākā kā ōh ohhōrā-kī ō kā bahēn sī sādī huich	225 The son of my uncle is married to his sister
Ghar mē dhōlā ghōḍā-kō khōgīr hai		Saphēt ghōḍā-kō khōgīr ghai-ma ohhē	226 In the house is the saddle of the white horse
Wapi kē pīth par khōgīr nēō	O lī pīth par khōgīr dhar	Ōlā pūt-par khōgīr kas	227 Put the saddle upon his back
Mhāī wanī lā lad*ka nē ghapū kōḍā mārya	Mha-nē ō-ka ohhōrā-lē bhōt chāp*kyā marya	Ma-na ō-lā ohhōrā-ka bahūt-sā sapātā māryā	228 I have beaten his son with many stripes
Ū wanī tēk*ri lā mātā par dhādhā charāvē hai	Ū tēk*di-kā mātā par dhōr charāvē hē	Wō baidī lā mātā par dhōr charai rahyōch	229 He is grazing cattle on the top of the hill
Wapi bhad kē nichē u ghōḍā par bēthā-hai	Ū unā jhād-kē nichē ghōḍā-par bēthē hē	Wō unā jnād lā nicha ghōḍā par bathī rahyōch	230 He is sitting on a horse under that tree
Wapi kō bhāī wapi-kī bēn sū ūchō hai	O kō bhūl ō kī bēn sē ūchō hē	Ō lō bhāī ō lā bahēn sī nichō ohhē	231 His brother is taller than his sister
Wapi kō mōl adī rupyā hai	Ō kī kimat adāī rūpyā hē	Ō lī kimat adhāī rupyū chhe	232 The price of that is two rupees and a half
Wapi chhōṭa ghar mē mhārō pītā rē-hai	Mhārō bap unā chhōṭā ghar-mē rē-hē	Mhārō bap unā ghar ma rahēch	233 My father lives in that small house
Yō rūpyō wanī nē dē	Ō kō yō rūpyō dē	Yō rūpyō ō-lā dē	234 Give this rupee to him
VI rūpyā wapi pās-sū lē	VI rūpyā ō lē pās sē lē	Wō rūpyā ō lā sī la	235 Take those rupees from him
Wapi nō khūb mārō c rāsā-sū bēdhō	Ō-lē khūb mar aur ō-kē rāsī sē bād	Ō lā āchhī tarah-sī mār aru ō-lā rāsī sū bēdh	236 Beat him well and bind him with ropes
Wapi kūḍī mē sū pāpī kāḍō	Kūḍī mē sē pānī mikāī	Kuṡā ma-sū pānī khaich	237 Draw water from the well
Mhārō agadī chāl	Mhārō agadī chāl	Mhārā sāma chāl	238 Walk before me
Kapi lō lad*ko thārō pachhē-sū āvē hai ?	Tamārō pachhē kē-kō ohhōrō āvē hē ?	Thārā pachha chhōrō āway ?	239 Whose boy comes behind you ?
Ū thā-ō kapi kanē-sū mōl līō ?	Ū tam nē kē-kē-pās-sē mōl līyō ?	Kun kā sī tū na mōl līyō ?	240 From whom did you buy that ?
Wapi gāw lā dūkāndār kanē-sū	Unā gūm lā ōk dūkāndār-pās sē	Gāw-lā wapva sī	241 From a shopkeeper of the village

GUJARĀTĪ.

The word 'Gujarāṭī' means the vernacular language of Gujarat, and this name very

Name of Language accurately connotes the area in which it is spoken

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar

Area in which spoken It is the court and business language of Cutch, and has even extended a short distance into Sind The name 'Gujarat'

is derived from the Sanskrit *Gurjaratrā*,¹ which apparently means 'the country of the Gurjaras'. The ancient *Gurjaratrā* only covered that portion of the modern Gujarat which lies north of the river Mahi, i.e. Kaira, Ahmedabad, Mahikanta, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwadās, who ruled in Anahilavāda between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāṭa, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.²

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who

The Gurjaras. passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat.

The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāts or Jats as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jāts. The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.³ In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthānī and with Gujarāṭī. The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already

Mixed origin of the population quoted The richness of Mainland Gujarat, the gift of the of Gujarat. Sabarmatī, the Mahi, the Narbada, and the Tapi, and the

¹ The intermediate form is the Prakrit *Gujjaratī*; see Dr Fleet in the *Journal of the Royal Asiatic Society* for 1906, p. 453.

² *Bombay Gazetteer*, Vol. I., Part 1., p. 5.

³ Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr Bhagvānlāl Indrajī, in Vol. I., Part 1. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāṣṭra*, through the Prakrit *Gujjara-raṭṭha*. As shown by Dr Fleet in the article quoted in note ¹, this is incorrect.

goodliness of much of Saurāshtra,¹ 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500), contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians, the pursued Pārsis and the pursuing Arabs (A.D. 600—800), hordes of Sangamian pirates (A.D. 900—1200), Pārsi and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300), Portuguese and rival Turks (A.D. 1500—1600), Arabs and Persian Gulf pirates (A.D. 1600—1700), African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800), Armenian, Dutch, and French traders (A.D. 1600—1750), and the British (A.D. 1750 and thenceafter)

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500), the Gurjaras (A.D. 400—600), the early Jādējās and Kāthīs (now of Kathiawar) (A.D. 750—900), wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500), and the later Jādējās and Kāthīs (A.D. 1300—1500)

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmins, and since the 13th century have come Turk, Afghān, and Mughul Musalmāns

From the east have come the Mauryans (B.C. 300), the half-Scythian Kshatrapas (B.C. 100—A.D. 300), the Guptas (A.D. 320), the Gurjaras (A.D. 400—600), the Mughuls (A.D. 1530), the Marāthās (A.D. 1660—1760), and the British (A.D. 1780 and thenceafter)

It will thus be seen what heterogeneous elements go to form the Gujarat population

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the language is Mārwarī Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwarī to its north. On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāthī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāthās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvali Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes. These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili.² Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvi. Jaipurī and Mālvi are both closely connected with Gujarātī, and the Bhil dialects may be considered as linking them together

¹ Saurāshtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar

² See Vol. IX, Part III

The following is the number of persons reported for the purposes of this Survey to speak Gujarātī in the tract in which it is a vernacular —

Name of District, State or Agency	Number of Speakers	Reported number of Speakers
Ahmedabad		840,000
Mahikānthā		541,500
Palanpur		606,000
Onch		205,500
Kathinawar		2,571,000
Cambay		82,700
Kaira		840,000
Panch Mahals		188,000
Rova Kantha		565,000
Broach		290,000
Surat		502,000
Baroda		2,025,759
Surat Agency		56,000
	TOTAL	9,313,459

Gujarātī is spoken by settlers in nearly every province and state of India. The Pārsis, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp 447 ff) retain the language of their original home.

The following are the figures for Gujarātī in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

Province, State or Agency	Number of Speakers.
Ajmer Merwara	1,483
Assam	26
Bengal	1,713
Berar	20,954
Bombay (excluding the area in which Gujarātī is a vernacular)	1,142,611
Barma	761
Central Provinces	17,050
Coorg	126
Madras	82,594
Punjab	1,457
United Provinces	5,079
Quetta, etc	240
Andamans	364
Hyderabad State	26,904
Mysore State	2,182
Kashmir State (Estimate)	30
Rajputana Agency } Estimate	27,313
Central India Agency }	
	TOTAL 1,330,977

To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, viz —

Kākari	122
Tārimūki or Ghisādi	2,669
	TOTAL 1,791

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey —

Gujarātī spoken at home	9,313,459
„ „ abroad	1,330,977
„ „ by wandering tribes	1,791
TOTAL	<u>10,646,227</u>

In 1901 the total number of speakers of Gujarātī was 9,165,831

The only true dialectic variation of Gujarātī consists in the difference between the speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation although there are a few “clipped” or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *ī* as *ē*, of *h* and *lh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *o*, something like the sound of *a* in *oll*. The Pārsis and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsis and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgarī, the language of the Nāgar Brāhmans, or Charōtarī, the language of the Charōtar tract on the banks of the Mahī, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhil languages. These are dealt with separately.¹ They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhil languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindī, Rājasthānī and Panjābī) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

Place of the language in connection with the other Indo-Aryan languages

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above¹ in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāṭhī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhramśa. This was the Apabhramśa with which the Grammarian Hēmachandra (fl 12th century A D) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhmins form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.² It is probable that the Nāgara Apabhramśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilavāda Pattan did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsingh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhramśa, and we can trace the development of Apabhramśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.³

The Nāgara Apabhramśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēnī, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

¹ P. 324

² See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

³ Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhramśa (see pp. 358 ff.) The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindi and still more closely with Rājasthānī.¹ It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindi. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, i.e., by the addition of help words, while in the latter it is conducted synthetically, i.e., by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōrē lā*, and 'to a horse' is *ghōrē lē*, in which the help words *lā* and *lē* are added to the word *ghōrē*. On the other hand, in Bengālī, 'of a horse' is *ghōrēr* and 'to a horse' is *ghōrārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōrā*, and in each case *ghōrār* or *ghōrārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōrē lā* and *ghōrē lē*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakṛit and in Apabhraṃśa. This is that certain consonants (of which *l* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalati*, he goes, becomes *chalaī* in Apabhraṃśa, through the *t*, which is in the middle of a word and between two vowels, being elided, but in the phrase *līmaṣa tatta*, the essence of love the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *l* or *t* (amongst other letters) in Apabhraṃśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *lāa*, *lāra* or *lārāū*, and *tanāū*. The Hindōstānī *ghōrē lā* is derived from the Apabhraṃśa *ghōdai lāa*. Here it will be seen that the *l* of *lāa* has not been elided in becoming *lā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōrē* and *lā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengālī *ghōrār* is derived from *ghōdāa lāra*, through an intermediate form *ghōdāa-ara*. Here the initial *l* of *lāra* has been elided. It had therefore become medial, and *lāra* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōdāalāra*. The *r* is therefore a termination and not a postposition. Bengālī grammarians quite properly write *ghōrār* as one word and not *ghōrār-*, as if it were two, and the declension is no longer analytical, but has become synthetic.

The case is exactly the same with the Western Rājasthānī *ghōdārō*, of a horse, usually, but wrongly, written *ghōdā-rō*. It is derived from *ghōdāakarāū* and the elision of the *l* shows that *ghōdāalārāū* and *ghōdārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetic and no longer analytical.

Finally, let us take the Gujarātī *ghōdānō*, of a horse. This is derived from *ghōdāa tanau*, through *ghōdāanaū*. Here again the elision of the *t* shows that *tanāū* has ceased to be a postposition, and has become a termination, just as the letter *ī* in *equī* is a termination and not a postposition. *Ghōdānō* is therefore one word and not two. *Nō* like *rō*, is a termination not a postposition, and it is wrong to write *ghōdā nō*, with a hyphen as is usually done, just as it would be wrong to write *equ ī* instead of *equī*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *lā* as *rē* is that of *r* or *rō*, and as *nō* is that of *ī*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In mediæval times, Gujarāt was simply a part of Rājputāna. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

² So also Pañjābī. The Pañjābī *dā* is a contraction of *lā dā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

Other Characteristics

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel¹. Thus, the Hindī *makḥhan*, butter, is *mākḥhan* in Gujarātī, so the Apabhramśa *mārissañ*, I shall strike, becomes *mārīs* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *śahr* but Gujarātī *śeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *aī* and *au*. Thus Hindōstānī *baīḥā*, Gujarātī *beḥō*, seated, Hindōstānī *laundī*, Gujarātī *lōndī*, a slave-girl. It will be observed that in *beḥō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all'. A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *o*.

Many words which contain *a* in Hindōstānī have *e* in Gujarātī. Thus Hindōstānī *bugar'nā*, Gujarātī *bugad'wōṣ*, to be spoilt, Hindōstānī *lakh'nā*, Gujarātī *lakḥ'wōṣ*, to write, Hindōstānī *mil'nā*, Gujarātī *maḷ'wōṣ*, to be met, Hindōstānī *adhal*, Gujarātī *adalā*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *o*, and *ī* becomes *ē*. This is especially common in North Gujarāt. The change of *ī* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇī* for *pāṇī*, water, and *mā'ēs* for *mārīs*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindōstānī. Thus Hindōstānī *tum*, Gujarātī *tamē* [compare Mēwātī (Rājasthānī) *tam*], you, Hindōstānī *mānus*, Gujarātī *mānas*, a man, Hindōstānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hulō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhī, and Marāthī. The cerebral letters *d* and *dh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindī sounds of *r* and *rh*. In Northern Gujarātī, moreover, *d* is often dentalized to a pure *r*, as will be explained below. The cerebral *n* and the cerebral *l* are unknown to Hindōstānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when *n* and *l* represent double *nn* or double *ll* in Apabhramśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramśa *sonnañ*, Gujarātī *sōnñ*, gold, with a dental *n*, Apabhramśa *ghanañ*, Gujarātī *ghanñ*, dense, Apabhramśa *challat*, Gujarātī *chālē*, he goes, Apabhramśa *chala*, Gujarātī *chalē*, he moves. As already explained, Gujarātī prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

¹ Exactly the reverse tendency is observable in Pañjābī.

In such cases, *d*, *dh*, and *l* generally become *r*. Thus, *mālē* for *māḷē*, for, *dīthō* for *dīthō*, seen, *thōrā* or *thōdā* for *thōdā*, a few, *lōrū* for *lōdhū*, iron, *tēnē* for *tēnē*, by him, *mar'wū* for *mal'wū*, to mingle, *dāh'dō* for *dahādō*, a day, *tū* for *tū*, thou, *dīdhō* or *dīdhō* for *dīdhō*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Pīṭācha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pās* for *pāch*, five, *usō*, for *ūchō*, high, *sār'wū*, for *chār'wū*, to feed cattle, *sōrū* for *chhōrū*, a child, *pusyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *s*, as in *zād* for *jhād*, a tree. In the Charōtar country, on the banks of the river Mahi, this *s* and *z* are pronounced as *ts* and *dz* respectively, so that the name of the tract itself is called by the people who live in it 'Tsarōtar'. A similar pronunciation is found in Marāthī.¹

While *ch* and *chh* become *s*, on the other hand *l*, *lh*, and *g*, especially when followed or preceded by *i*, *e*, or *y*, become *ch*, *chh*, and *j*, respectively, in Northern Gujarātī. Thus, *dīk'ō*, a son, becomes *dīch'ō*, *lhēlar*, a field, becomes *chhēlar*, the verb *lāq'wū*, to begin, makes its past tense *lāgyō*, not *lāgyō*, *pagē*, on foot, becomes *pajē*. A similar change is observable in the Marāthī of the Northern Konkan.² This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nākhya*, on being thrown, becomes, first *nāchhya*, and then *nāsyā*.

In Hindōstānī, *w* or *v* regularly becomes *b*, but in Gujarātī it is preserved. Thus, Hindōstānī *banā*, Gujarātī *wāmō*, a shop keeper, Hindōstānī *binā*, Gujarātī *tinā*, without, Hindōstānī *parbat*, Gujarātī *parwat*, a mountain.

In colloquial Gujarātī, the letters *s* and *ś* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *mānah*, for *mānas*, a man, *hō*, for *śō*, a hundred, *hūraj* for *sūraj*, the sun, *hū* for *śū*, what? *dēh*, for *dēs*, a country, *ham'jāyō*, for *sam'jāvyō*, caused to understand. In Kathiawar, an initial *s* is aspirated, so as to sound like *s'h*, which bears the same relationship to *s*, that *lh* does to *l* (see p 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *hatō*), he was, *ū*, for *hū*, I, *āthī*, for *hāthī*, an elephant, *kaū*, for *kahū*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēhatu*, for *ēkathū*, in one place, *hātē* or *hātī*, for *hāthē*, on the hand, *adakhū*, for *adhakhū*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *ahmē*, in which *h* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp 347 and ff. Some dictionaries indicate this unwritten *h* by putting a dot under the syllable after which it is pronounced. Thus, *ḡ kēhōū*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *mahārānī*, a queen, pronounced *m'hārānī*. Again, *ahu* is pronounced 'hau, as in *bahu*, much, pronounced 'hau, and *ahī* is pronounced 'hai, as in *lahiyō*, a scribe, pronounced 'haryō. Similarly, words like *rahyō*, he remained, *kahyū*, it was said, are pronounced 'r'hayō, 'k'hayū, etc.

¹ See Vol. VII, p 22

² See Vol. VII, p 65

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *ḍiṭṭhō* for *ḍiṭhō*, seen, *nōkhar* for *nōkar*, a servant, *ammē* for *amē*, we, *nāllō* for *nālō* (i.e. *nānō*), small, *mmāiō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *ṛ*. Thus, *māryō*, struck, is pronounced *māṛyō*. Even in standard Gujarātī such forms as *āvvyō*, *lāryō*, are pronounced *āvvyō*, *lāvyō*.

In Gujarātī we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *ṭip'ioṣ* or *pit'ioṣ*, to beat, so *kharāvēs* for *kharāvēs*, I will give to eat, *dī't'ioā* for *dēw'tā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charotar tract we meet *janibūt*, for *maybūt*, strong, *mag*, for *gam*, towards, and *nushān*, for *nushān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. Their vocabulary is, naturally full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.¹ The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsis often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindī sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindī, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōk'rō* (masc.), a boy, *chhōk'rī* (fem.), a girl, *chhōk'rū* (neut.), a child (male or female).

The suffix *dō* (masc.), *dī* fem., and *dū* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhramśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *luḥ'dō*, a cock, *bīlādī*, a cat, *gadhdēdū*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindī (except with the Hindōstānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōdō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, viz. in having the oblique form in *ā*, which is quite strange to Western Hindī. Thus, *ghōdānō*, of a horse, but Western Hindī *ghōdō-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

¹ See pp. 437 and ff.

word *śū*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chūyā*

In the conjugation of verbs we may note the use of the word *chhū*, to mean 'I am' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group The characteristic letter of the future is *s* or *ṣ* This *s* future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī In Western Hindī, when it occurs, the *s* has been weakened to *h* This weakening also occurs in some forms of colloquial Gujarātī Gujarātī also possesses a true passive voice Thus, *dēkh'wū*, to see, *dēkhāwū*, to be seen It often forms its causals by adding *ād* or more commonly *āv* and sometimes *av*, to the root Thus, *dēl hād'wū*, to cause to see, *karāv'wū*, to cause to do

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India It is in the use of the past tenses of transitive verbs These are used either as passives, as in other Indian languages, or impersonally In the former case, the participle which forms the tense agrees in gender and number with the object Thus, *tēnē rāj-dhānī lārī*, he founded a capital city, literally, by him a capital city was founded In Hindōstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine Thus, *us-nē rānī lō chhōiā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done) In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object Thus, *tēnē rāqīnī mukī*, he left the queen, literally, by him as for the queen, she was left This idiom should be carefully noted, as it is very characteristic of the language Here, again, we may note that the same idiom is found in the Marāṭhī of the Konkan.¹

Gujarātī has not a large literature, but it is larger than it has sometimes been credited with Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-singh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations One of these grammars, the *Mugdhaśābōdha-mauktīla*, was written in 1394 A.D. and has been printed Nar-singh Mētā (or Mēhētā) himself does not appear to have written any long continuous work His fame rests upon his short songs, many of which exhibit considerable elegance He was a Nāgar Brāhman by caste, and was born at Junagadh in the year 1413 A.D.² His father was a worshipper of Śiva, but his mother was devoted to Vishnu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs He died in the year 1479, in the sixty-sixth year of his age Other poets followed him, amongst whom we may mention Prēmānand Bhatt (fl. 1651 A.D. Author of the *Nar-singh Mēhētānū Māmērū*), Vallabh,

¹ See Vol. VII., pp. 67 and 170

² For an account of Nar-singh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 74

Kāldās, Pritam, Rōwaṣankar (translated the Mahābhārata), Muktānand, Sāmal Bhatt (author of *Akōlā-Rānī*, *Baiās Kastūī*, *Mudā Pachīsī*, *Nand Batīsī*, *Padmāvatī*, *Strī-charitra*, *Vikram-charitra*). Brahmānand and Dayārām All these are admittedly inferior to Nar-singh Mōtū in grace and feeling Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān A more important side of Gujarātī literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rās Mālā*

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the

Authorities

name 'Gujarātī' as applied to a language is in 1731 In

November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzerratica lingua' The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratitica*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultzze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalscher Sprachmeister* The version in the vernacular is in the ordinary Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters A few lines of this version are here given as a specimen,—

Paramand alo tzl amarā Pitā
Cālo in qui es noster Pater

Tumāra namā pusa-karwāne
tuum nomen sanctificetur

Tumāra ratschia āwé
tuum regnum venat

Tumāra mán paramandaló kewun karótzó jewutzé hummá karó
tua voluntas cālo in sicut fit ita terra in fiat

Adelung (1806), in his *Mithridates*² gives a brief notice of the language under the name of 'Guzuratto' or 'Suratto' and reprints (with corrections) Schultzze's version of the Lord's Prayer He mentions a manuscript Gujarātī Dictionary by Francisus Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Linguae Indianæ* Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujuratee'

I—GRAMMARS, DICTIONARIES, AND OTHER AIDS TO THE STUDENT—

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¹ *Thesaurus epistolicus LaCrozeanus*, Vol. iii, p. 84. Before this, in 1715 John Joseph Ketelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindōstānī

² Vol. i, p. 198 Published 1806

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Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhmins, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tirhutya scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājani script in Upper India, and in Gujarat it is known as *Tāmāī* or *Šarrāfi* (from *Tānū*, a shop-keeper, and *Sarrāf*, a banker), or *Bōdū* (from *Bōdi*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp 7 and ff of Vol V, Pt II. It will suffice to give the forms of the letters.

These are as follows —

VOWELS, ETC

अ a, आ ā, ए e, ई ē, उ u, ऊ ū, ऋ rī, ॠ ṛī, ऐ ai, औ ō, आ au, or ° both *anusvār* and *anunāsik*. Although Gujarātī has both a short e and a long ē, no distinction is made in writing them. Nor is any distinction made between *anusvār* and *anunāsik*, both being represented by °.

CONSONANTS

क ka,	ख kha,	ग ga,	घ gha,	ङ ṅa
च cha,	छ chha,	ज ja,	झ jha,	ञ ña
ट ta,	ठ tha,	ड da,	ढ dh,	ण ṇa
त ta,	थ tha,	द da,	ध dha,	न na
प pa,	फ or ph pa,	ब ba,	भ bha,	म ma
य ya,	र ra,	ल la,	व va or va	
श śa,	ष śha,	स sa,	ह ha,	ळ la

It will be noted that Gujarātī has a cerebral *la*.

The following examples show the employment of non-initial vowels.—

आ bā,	आ bi,	आ bī,	उ bu,	ऊ bū,	ॠ bṛī
ऐ be,	ऐ bai,	ऐ bō,	औ bau,		

The following are more or less irregular,—

र ru or rū, also ॠ ru, ॠ rū,				
अ jā (hardly irregular),	इ jī,	उ ju,	ऊ jū,	
ए dri,	ई śri, and	औ hri		

For some of these regular forms are also used. Thus, ॠ sri, ॠ ru

The following are examples of compound consonants —

क ksha,	ख jñā,	ग lna,	घ gica
च tta,	ज tra,	ड tica,	ण pta.
ट sta,	ठ dica,	ड dya,	
थ ddha,	थ śha,	थ śica,	
ड (or, better, ॠ) ththa (tttha),	ह hya,	ह dhya.	

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form *r̥*. Thus, *r̥tha*. When it is not the first member of a compound, it takes the form *-*. Thus, *g̥ya*, *bra*.

A good deal of this has been already dealt with on pp 329 and ff, and need not be repeated. We may add that *z* is often written for *s* and *u* for *ū*. *Ri* is often pronounced *rū* (German *ü*), but more commonly as the English *ru* in 'rule'. The letter *q* is a pure labial, as explained under Rājasthānī (*ante*, p 5), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter *s* is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter *ṣ* is pronounced *gnya*, not *dnya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp 394 and ff below).

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of Gujarātī Grammar will enable the reader to understand the specimens

Grammar

GUJARATĪ SKELETON GRAMMAR

I—NOUNS—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

Case—Besides the nominative, there is a general oblique form, and an agent locative. This—

A—Strong nouns

		Male	Female	Neuter
Sing	Nom.	chhōl'rū, a boy	chhōl'rī, a girl	chhōl'rū, a child
	Obi	chhōl'rū	chhōl'rī	chhōl'rū
	Ag Loc	chhōl'rū, chhōl'rī, by or in a boy	chhōl'rī, by or in a girl	chhōl'rū, chhōl'rī, by or in a child
Plur	Nom	chhōl'rū, chhōl'rī, boys	chhōl'rī, girls	chhōl'rū, chhōl'rī, children
	Obi	chhōl'rū, chhōl'rī	chhōl'rī	chhōl'rū, chhōl'rī
	Ag Loc	chhōl'rū, chhōl'rī, by or in boys	chhōl'rī, by or in girls	chhōl'rū, chhōl'rī, by or in children

B—Other nouns *Bālā*, a child (nom and obi sing) *Bālā*, by or in a child, *Bālā* (nom and obi plural); *Bālā*, by or in children.

The usual case suffixes are, acc-dat *nē*, abl *thī*, gen *nā*, loc (possessive of 2 above) *nā*. They are all added to the oblique form. Thus *chhōl'rūnē*, to a boy, *chhōl'rū thī*, from a boy, *chhōl'rūnā*, of a boy; *chhōl'rūnē* or *chhōl'rūnā* in a boy. *Chhōl'rū* is always written and pronounced *chhōl'rū*.

The genitive *nā* is an adjective and agrees in gender, number and case with the noun which governs it. In poetry we find *chhōl'rūnē* or *chhōl'rūnā* instead of *nā*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *thī*, which is an adjective agreeing in gender, number and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc-dat is the locative of the genitive *nā*. *Nā* and *nē* are not real participles. They are not terminations and are added to the noun without hyphens. Thus *chhōl'rūnā*. On the other hand, *thī* and *nā* are participles and require hyphens. Thus, *chhōl'rū thī*. This is a matter of history which is too long to explain here. (See p. 225)

Adjectives—A strong adjective (including genitives and the *thī*-ablative) has its masculine in *tī*, its feminine in *ī*, and its neuter in *ū*. It agrees with its noun in gender, number, and case except that it does not take the plural forms in *ī*. When a noun is in the oblique form, so is the adjective, and when it is in the agent locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples *sārū chhōl'rū*, a good boy, *sārū chhōl'rī*, to the good boy, *sārī chhōl'rī*, good girls, *sārū chhōl'rū*, a good child, *sārū chhōl'rūnē*, to good children, *Ujē dātāḍḍ*, on the second day, *Ujē (nē) dātāḍḍ māḡyū*, his nephew asked. Adjectives other than strong, do not change.

Comparison is formed as usual by the ablative. Thus, *māthū thī māsū*, larger than the leaf, or, as in *Ujē māḡyū*, with *Ujē māḡyū*, with the obl gen, thus, *dātāḍḍ māḡyū* *chhōl'rū* higher than the deer. Generally *nā* is omitted. *Sārū thī māsū* or *sārū chhōl'rū māsū* larger of all largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II—PRONOUNS—The following is taken from Mr Taylor's Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, viz., first person, sing *hū*, *mā*, *mārū*, and *maj* (or *muj*), plur *am*, *amārū*, *amō*. Second person, sing *tū*, *tā*, *tārū*, *tuj*, plur *tam*, *tamārū*, *tamō*. We thus get the following declension—

First Person

	Singular				Plural		
Base	<i>hū</i>	<i>mā</i>	<i>mārū</i>	<i>maj</i>	<i>am</i>	<i>amārū</i>	<i>amō</i>
Nom.	<i>hū</i>				<i>amē</i> , <i>am</i>		<i>amō</i>
Acc-Dat.		<i>manē</i>	<i>mārē</i>	<i>maj'nē</i>	<i>am'nē</i>	<i>amārē</i>	<i>amōnē</i>
Ag		<i>mō</i>	<i>mārē</i>		<i>amē</i>	<i>amārē</i>	<i>amōē</i>
Abl	<i>hū thī</i>		<i>mārū thī</i>	<i>maj thī</i>	<i>am thī</i>	<i>amārū thī</i>	<i>amō thī</i>
Gen			<i>mārū</i>	<i>maj</i>		<i>amārū</i>	
Loc.			<i>mārū-mā</i>	<i>maj mā</i>	<i>am mā</i>	<i>amārū mā</i>	<i>amō mā</i>

Second Person

	Singular				Plural		
Base.	<i>tū</i>	<i>tā</i>	<i>tārū</i>	<i>tuj</i>	<i>tam</i>	<i>tamārū</i>	<i>tamō</i>
Nom	<i>tū</i>				<i>tamō</i> , <i>tam</i>		<i>tamō</i>
Acc-Dat.		<i>tanē</i>	<i>tārē</i>	<i>tuj'nē</i>	<i>tam'nē</i>	<i>tamārē</i>	<i>tamōnē</i>
Ag		<i>tō</i>	<i>tārē</i>		<i>tamē</i>	<i>tamārē</i>	<i>tamōē</i>
Abl	<i>tū thī</i>		<i>tārū thī</i>	<i>tuj thī</i>	<i>tam thī</i>	<i>tamārū thī</i>	<i>tamō thī</i>
Gen			<i>tārū</i>	<i>tuj</i>		<i>tamārū</i>	
Loc.			<i>tārū mā</i>	<i>tuj mā</i>	<i>tam mā</i>	<i>tamārū mā</i>	<i>tamō mā</i>

B—Finito Verb

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus *thā' rāññā' mārī* (not *mārī*) by him, with reference to the queen, she (not 'it') was left, he left the queen.

Principal parts.

Infinitive, *mār'wū*, obl *mār'wō*, to strike

Present participle, *mār'īḥ*, striking

Past " *mār'yō*, *mārō* (obsolete), *mār'īḥ* (declinable), *mār'ī* (indeclinable), a struck

Future " *mār'wānō* (gen. of infin.), about to strike

Conjunctive " *mārī*, *mārīnā*, having struck

Present Gerund, *mār'īḥ*, on striking

Past " *mār'yā*, or having struck

Noun of Agency, *mār'nārō* (declinable), *mār'nār* (indeclinable), one who strikes or is about to strike

(a) Simple tenses

Present, 'I strike,' 'I may strike,' etc			Future, 'I shall strike,' etc				(2) Compound tenses Present, 'I am striking'	
	Sing	Plur	Standard		Poet		Sing	Plur
			Sing	Plur	Sing	Plur		
1	<i>mārū</i>	<i>mārī</i>	<i>mārī</i>	<i>mārīḥ</i>	<i>mārī</i>	<i>mārīḥ</i>	<i>mārīḥ</i>	<i>mārīḥ</i>
2	<i>mārē</i>	<i>mārō</i>	<i>mārī</i>	<i>mārīḥ</i>	<i>mārī</i>	<i>mārīḥ</i>	<i>mārīḥ</i>	<i>mārīḥ</i>
3	<i>mārē</i>	<i>mārē</i>	<i>mārī</i>	<i>mārīḥ</i>	<i>mārī</i>	<i>mārīḥ</i>	<i>mārīḥ</i>	<i>mārīḥ</i>

Imperative, 'strike thou,' etc 2nd person sing *mārō*, plur *mārō*, familiar, *mār'ī*, *mār'īḥ*, polite sing *mār'ī*, plur *mār'īḥ*, prescriptive (2nd and 3rd person-), *mārō*

(c) Principal tenses

Transitive verb

hū mār'īḥ, I used to strike

(yō) *hū mārāt*, (if) I had struck

hū mār'īḥ hātō, I was striking

(yō) *hū mār'īḥ-hō*, (if) I may be striking

(yō) *hū mār'īḥ-hō*, (if) I had been striking

mē mār'yō (or *mār'īḥ*), I struck (him)

mē mār'yō-chhē, I have struck (him)

mē mār'yō hātō, I had struck (him)

(yō) *mē mār'yō hōy*, (if) I may have struck (him)

(yō) *mē mār'yō hōt*, (if) I had struck (him)

hū mār'wānō chhū, I am about to strike

hū mār'wānō hātō, I was about to strike

(yō) *hū mār'wānō hō*, (if) I be about to strike

(yō) *hū mār'wānō hōt*, (if) I had been about to strike

Intransitive verb

hū chāl'īḥ, I used to go

(yō) *hū chālāt*, (if) I had gone

hū chāl'īḥ hātō, I was going

(yō) *hū chāl'īḥ hō*, (if) I may be going

(yō) *hū chāl'īḥ hōt*, (if) I had been going

hū chāl'yō (or *chāl'īḥ*), I went

hū chāl'yō chhū, I have gone

hū chāl'yō hātō, I had gone

(yō) *hū chāl'yō hō*, (if) I may have gone

(yō) *hū chāl'yō hōt*, (if) I had gone

hū chāl'wānō chhū, I am about to go

hū chāl'wānō hātō, I was about to go

(yō) *hū chāl'wānō hō*, (if) I be about to go

(yō) *hū chāl'wānō hōt*, (if) I had been about to go

Irregular verbs

(1) *Thāwū*, to become. Pres. sg (1) *thāwū*, (2, 3) *thāy*, pl (1) *thāwī*, (2) *thāwō*, (3) *thāw*. Future, (1) *thāwī*, (2) *thāwī*, and so on, conj. part *thāwīnē*. The stem is *thā* before *y*, *r*, or a consonant. Otherwise it is *thāw*. Note, however, *thāwō*, past part., and *thāw* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *Jawū*, to go. Conjugated like *thāwū*. Past part. also irregular. See below.

(3) *Joiḥ*, it is necessary (defective impersonal), fut. *jōiḥ*, past subj. (yō) *jōiḥ*, pres. part. *jōiḥ*. *Mār'ā chōp'ḍi jōiḥ*, to me this book is necessary.

(4) Verbs like *lēwū*, to take, *dāwū*, to give, *lēwū*, *kehēwū*, or *kahēwū*, to say, *rēwū*, *rehēwū*, or *rahēwū*, to remain, form the 2nd and 3rd sing., and 3rd plur. pres., *lē*, *dē*, *lehē* or *lahē*, and *rehē* or *rahē*. So, conjunctive participle *kahīnē*, *lānē*, *dānē*, fut. *lāwī*, and so on.

(5) Verbs with roots in *ṣ*, like *pīwū*, to drink, form the 1st plur. present like *pīḥ*.

(6) If the root ends in *ō*, it becomes *u* before the terminations *ṣ* and *ḥ*. Thus, *jōwū*, to see, *jūwī*, he sees; *jūwō*, you see. But *jōḥ*, because the *ṣ* is not a complete termination. *Hōwū*, to be, and *lahēwū*, to be rotten, make *hōy* and *lahōy*, respectively, with the termination *ṣ*.

(7) If the root ends in *s*, it becomes *t* before *s* or *y* in some dialects, but not in the Standard. Thus (dialectic), *bes'wū*, to sit, *bes'wī*, having sat. *vas'wū*, to dwell. past part. *vas'yō*.

(8) Irregular past participles

<i>Bes'wū</i> , to sit,	past part.	<i>bes'hō</i> , <i>bes'hōḥ</i>
<i>Dēkh'wū</i> , to see,	" "	<i>dēkhō</i> , <i>dēkhōḥ</i>
<i>Nās'wū</i> (<i>nāḥ's'wū</i>), to flee,	" "	<i>nāḥ'hō</i> , <i>nāḥ'hōḥ</i>
<i>Peś'wū</i> , to enter,	" "	<i>peś'hō</i> , <i>peś'hōḥ</i>
<i>Bih'wū</i> or, better, <i>bīwū</i> , to fear,	" "	<i>bīdhō</i> or <i>bīnō</i> , <i>bīdhōḥ</i> or <i>bīnōḥ</i>
<i>Dāwū</i> , to give,	" "	<i>dādhō</i> , <i>dādhōḥ</i>
<i>Kar'wū</i> , to do,	" "	<i>kādhō</i> or <i>karyō</i> , <i>kādhōḥ</i> or <i>karyōḥ</i>
<i>Khāwū</i> , to eat	" "	<i>kādhō</i> , <i>kādhōḥ</i>
<i>Lēwū</i> , to take,	" "	<i>lēdhō</i> , <i>lēdhōḥ</i>

¹ And so, throughout, the participle in *īḥ* may be substituted for that in *yō*.

² Or *mār'nārō*, *chāl'nārō*, and so throughout.

<i>Piŭũ, to drink,</i>	past part	<i>pidhō, pidhēlō</i>
<i>Hōũ, to be,</i>	" "	<i>hatō, hēlō (regular)</i>
<i>Suōũ, to sleep,</i>	" "	<i>sutō, sūtēlō</i>
<i>Mar*ũ, to die,</i>	" "	<i>muō, muēlō or marēlō</i>
<i>Jaũ, to go,</i>	" "	<i>gaŭ, gēlō</i>
<i>Kahōũ, to be rotten,</i>	" "	<i>kahōyō, kahēlō</i>
<i>Kehēũ, or kahewũ, to eat,</i>	" "	<i>kahyō kahēlō</i>
<i>Rehēũ or rahēũ, to remain,</i>	" "	<i>rahyō, rahēlō</i>
<i>Apij*ũ, to be produced,</i>	" "	<i>niŭayō or niŭanyō</i>
<i>Upaj*ũ, to be produced,</i>	" "	<i>uŭayō or uŭanyō</i>

The past gerunds of these verbs are regular. Thus, *tā khāyā* (not *khādhā*) *karā chhe*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarati, passives whose roots end in *ā*, may optionally form the past participle by adding *nō* (*nī*, *nū*) instead of *yō* (*ī*, *yū*). Thus, *bharānō* (or *bharāyō*), was filled, *marānō*, was killed, *chhapānō* was printed. So, also, *dīṭhānō*, for *dīṭhāyō*, was seen.

Passive Voice The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (cf. Latin *auditur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakh'wū*, to write, *lakhāwū*, to be written. If the root ends in a vowel, *wa* is added, not *ā*. Thus, *ḡḡawū*, to be seen. A preceding *ā* is shortened. Thus, *wāpar'wū*, to use, passive *wap'rāwū*, *ḡāwū*, to sing, passive *ḡawū*, *āw'wū*, to come, passive *awāwū*, *awāy*, it is come. These passives have usually a potential sense; *lakhāy*, it can be written; *dēkhāy*, it can be seen, it is visible, *awāy*, it can be come.

Another passive is formed by conjugating the past participle with *javũ*, to go, as in Western Hindi. Thus, *tē mār̥yō gayō*, he was struck

Another is formed with *aw'wũ*, to come, and the locative of the infinitive Thus, *ɔ wastu ydux mā aw'wũ*, this thing will come into seeing, will be seen

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā tñi ś kām karādyā*, this work was done by the king.

Causal Verbs These (including transitives from neuters) are usually formed by adding *āw* or *āḍ* to the root, a preceding *ā* being shortened.

Thus, *laʔhʷwũ*, to write, *laʔhāwʷwũ*, to cause to write

dēl h'wū, to see, *dēl hāq'wū* to cause to see

sāḷhal'wū, to hear, **sūbh'ḷāw'wū**, to cause to hear

sometimes the added syllable is *aw*. Thus, *chhōq'wū*, to release, *chhōq*

Irregular are—

bbak wū. 10

ʔhənʔi: to be mixed,
 ʔhənʔi: to be turned.

phar wu, to be turned,
mal^hwū, to be met.

maṭṭu, to be met,	maṭṭu, to mingle
pāṇu, to drink	pāṇu, to give to d

piwu, to drink, pawu, to give to drink
mar^hsoñ to die mar^hsoñ to strike, kill

mar-wu, to die,	mar-wu, to strike, kill
thar-wu, to be fixed	thar-wu, or thar-wu

{har-wu, to be fixed, {herat-wu, or {haraw-wu, to fix
and others.

Double causals and passives can be formed from causals. Thus, *lhaw*ḡxw'wũ*, to cause to eat, *taxw'wũ*, to cause to be warm, *taxw'wũ*, to be caused to be warm.

Compound Verbs These are as in other Indo Aryan languages, viz —

(1) From the shorter form of the conjunctive participle

Intensives, — *mārī nākh^a wū*, to strike down, kill

Potentials,—*lakhī sak'wū*, to be able to write

lakḥī lakāwū, to be able to be written

Completives,—*la khī chue'wū*, to finish writing

(2) From the past gerund

Frequentatives, — *bōlyā* (or *bōlyā*) *kar'ou* to speak frequently

khāyā (or *khāyā*) *kar'wū*, to eat frequently

jaṅā (or *jayā*) *kar-wū*, to go frequently

(3) From the present participle, with *ja*wū, *āw*^uwū, or *ra*hāwū.

Continuatives,—*bōl'tō rahēwā*, to keep talking

(4) From the infinitive —

Obligative, — *apāhīnē bhūkhē mar'wū pā'd'sē*, to the sepoy's dying by hunger will fall, the sepoy's will have to die of hunger

Permissives,—*ḡawē* (oblique) *dēwē*, to allow to go

Inceptives,—*kar'wā lāg'wū*, to begin to do

IV PARTICLES The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *biā mā*, do not fear. *Nā* is used in answering questions like our 'no'. It and *na* are also used in prohibition, preceding the verb, *na biā*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *naā*:

Questions which do not contain an interrogative pronoun are generally indicated by *śū*, what? Thus, *śū tamā jāō chās*, are you going? The emphatic suffix *j* is of frequent occurrence. Thus, *tamāj*, you indeed, *ēka j*, only one. It corresponds to the Marāṭhī *ek*.

GUJARĀTĪ GRAMMAR

APPENDIX I

Words containing a short *e*The following list of Gujarātī words containing short *e* is taken from the *Narmal ōḥ*.—

<i>ed</i> (<i>ehd</i>), stocks, fetters.	<i>jem</i> <i>le</i> , a woman passionately fond of her life, but
<i>edī</i> , lazy	<i>jem</i> love
<i>em</i> , thus	<i>phen</i> a snake's head
<i>eru</i> , a snake	<i>phēl</i> , presence
<i>ciṁā</i> (<i>chēṁā</i>), habit, custom	<i>phēl'ṁṁ</i> to be spread
<i>elō</i> , in vain	<i>phēl'ṁ</i> , a deviation
<i>leḍ</i> , the waist	<i>le</i> , two
<i>leḍiyū</i> , a jacket.	<i>leḥḥḥ</i> about two or four
<i>lenigam</i> , whither ?	<i>leḥḥal</i> a seat
<i>lem</i> , how ?	<i>len</i> (<i>leḥn</i>) a sister
<i>ler</i> , <i>lerū</i> , a certain wild fruit	<i>lerū</i> (<i>leḥrū</i>), draft
<i>ler'ḍō</i> , a <i>ler</i> -tree	<i>lēl</i> , a bull
<i>ler'ḍō</i> , a kind of dance	<i>ler'ṁṁ</i> , to sit
<i>kerī</i> , a mango	<i>lēh</i> or <i>lēh</i> , fear
<i>leḥ</i> or <i>lal</i> , sharp pain, but <i>lēl</i> , a plantain	<i>lēhṁ</i> , an earthen cooking pot
<i>lēh</i> , consumption	<i>lēhṁ</i> a certain musical mode a form of <i>Siva</i>
<i>lēhṁ</i> , a hindrance	<i>medḥ</i> a frog
<i>kheḥ</i> , paste, starch	<i>medḥo</i> a ram
<i>geḥī</i> , secret, hidden	<i>medī</i> , a certain plant (<i>Laciniaria speciosa</i>)
<i>gel</i> , indulgence	<i>medo</i> fine wheaten flower
<i>ghen</i> , drowsiness	<i>menī</i> , a jar, a measure
<i>gher</i> , in a house	<i>menan</i> (<i>menḥan</i>), a guest
<i>gherū</i> , deep coloured	<i>mer</i> , interjection be off !
<i>ghelū</i> , mad, foolish	<i>mel</i> , dirt, filth
<i>che</i> or <i>cheh</i> , a funeral pyre	<i>meḥḥ</i> spontaneously
<i>chen</i> , a muskrat	<i>ren</i> , night
<i>chen</i> (<i>cheḥn</i>), rest, repose	<i>renu</i> , dust.
<i>chel</i> , itching	<i>le</i> (<i>leḥ</i>) or <i>lēh</i> , inclination, propensity
<i>chhe</i> , he is	<i>lēḥḥ</i> (<i>leḥḥḥ</i>), motion, gait
<i>jejewanī</i> , a certain metre	<i>len</i> (<i>leḥn</i>), dues, debts due
<i>jenigam</i> , whither ?	<i>ler</i> (<i>leḥr</i>) a wave
<i>jem</i> , how	<i>lelin</i> (<i>leḥlin</i>), intent upon
<i>gher</i> , poison	<i>lēḍ</i> , a trowel
<i>fel</i> (<i>feh</i>), prying	<i>leṁṁ</i> (<i>leḥṁṁ</i>), to reflect, think (but <i>leṁṁ</i> , to take)
<i>ḍhel</i> , a peabean	<i>re</i> (<i>reh</i>), a hole
<i>tem</i> , so	<i>ren</i> voice, word
<i>den</i> , a debt	<i>renā</i> , a lute
<i>dhen</i> , a woman in her first pregnancy	<i>renī</i> , a wooden bar fitted against a door
<i>dhen</i> , a cow	<i>renū</i> a water cart
<i>nen</i> , an eye	<i>rer</i> , enmity
<i>nen</i> , intention	<i>verāg</i> , absence of worldly affection
<i>nenī</i> (<i>neḥmī</i>) or <i>neḥemī</i> , always	<i>verāḍi</i> , name of a certain musical mode
<i>nel</i> , a narrow lane	<i>vere</i> , with, along with
<i>pejan</i> , an anklet	<i>len</i> , wise, discreet.
<i>peḥḥū</i> , entered	<i>seher</i> a city
<i>peḥḥō</i> , like to	<i>sey</i> (<i>seh</i>) a little
<i>pēḍḍō</i> , a kind of sweetmeat	<i>sen</i> , hemp
<i>penī</i> , a frying pan	<i>seniyū</i> hemp-cloth
<i>penḍō</i> , a blow with the clenched fist.	<i>sel</i> , taking the air, a walk
<i>ped</i> , confusion	<i>seuṁ</i> (<i>seḥṁṁ</i>), to bear, endure
<i>per</i> , a method.	<i>heḍ</i> , stocks fetters, of <i>ed</i>
<i>pel</i> (<i>pehl</i>), beginning	<i>heuā</i> , practice habit, of <i>euā</i>
<i>pes'ṁṁ</i> , to enter	

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APPENDIX II

Words containing a broad *o*

The following list of words in which *o* is pronounced like the *aw* in 'law,' and transliterated *ō*, is compiled from the Narmakōś and other standard dictionaries —

ōkhar, a surname
*ōkhāg*ū*, to call out.
*ōg*nā*, small pieces of cake, etc
*ōg*lō*, half boiled rice
*ōgaḷ*ū*, to ooze
ōgaḷ, that which is spit out after chewing a thing
ōchar, a voucher, a document (a corruption of 'voucher')
*ōchar*ū*, to utter, speak
ōchintū, unexpectedly
ōchēhāv, holiday
ōchhāq a sheet, coverlet
ōjhat, a slap.
ōjhal, a curtain, a veil
ōjhū, a shadow
ōdāwū, to deare
*ōtal*ū*, to forget
ōthār, a nightmare
ōdhān pregnancy
ōdhār, rescue, salvation
ōr another See *ōhr* in App III
*ōr*lō*, joy, fruition
*ōr*māi*, a step-brother
*ōr*yō*, joy, fruition, relief
ōl, dry or arid saliva in the mouth
ōliyū, simple articles
ōsanlāwū, to be bashful.
ōsālāl, free from obligation after returning a favour
*ōsar*ū*, to recede, be contracted
lōl, a cuckoo.
kōlō coal.
lōgaḷiyū, cholera.
*lōg*lō*, a mouthful of water
*lōch*lū*, the shell of a nut
lōḷh, *lōḷhū*, a wood apple, but *lōḷhū*, a face
kōḷā, cowries
lōḷiyū (*lōḷḷiyū*), a byre, afflicted with white leprosy
lōḷi a score; a covey
kōn, who?
kōḷāḷi a hoe
lōḷāḷō, a large hoe
kōḷi, ever, at any time
lōḷū, an old she buffalo
*kōḷ*sō*, coal
kōḷō greyish
lōḷhāk one of a number of squares ruled on paper
*kōsan*ū*, to mix.
kōsar, deficiency
*kōs*lū*, the iron part of a ploughshare
lōl, a small wisp of grass, but *kōḷ*, a large rat
kōḷiyō, a mouthful
kōḷō, a wisp of grass

*lōḷi*ū*, a pretext
kōḷō, rancid
lōḷ, oilcake, a search
lōḷō, the lap
*gōḷā*lō*, a recess in a wall
gōḷū, dirty, nasty
gōḷhō, a byre, case; a nest.
gōḷ, a boil, a tumour
gōnnī, a married woman invited to dinner in fulfilment of a vow
gōḷar a kind of cattle fodder
gōḷū forage, manure
gōr, a family priest
gōraw, a dinner given by the father of a bride to the bridegroom
gōḷ, treacle, but *gōḷ*, spherical
gōḷiyō, an empty treacle jar
ghōn, a large, heavy, hammer
ghōniyū, a drum
chōḷ, a quadrangle
*chōḷ*ḷhū* a quadrangular frame
*chōḷ*ḷi*, a square, an aggregate of four
*chōḷ*ḷū*, an ear ornament.
*chōḷ*ū*, to start, shy
chōḷas, exact
chōḷi, a police station.
chōḷō a quadrangular spot for cooking
chōḷhānqū, square
chōḷhānī, a kind of chequered cloth
chōḷkhunī, on all sides
chōḷkhun quadrangular
*chōḷg*ḷō*, the figure 4
chōḷgam, on all sides
chōḷghadiyū, a period of four *ghadi*
chōḷ, a heap
*chōḷaw*ū* to cook
chōḷān breadth
chōḷū, broad, fourfold.
chōḷō, a heap
chōḷaraph on all sides
*chōḷ*ris*, thirty four
*chōḷi*rō*, a raised square, a *chabutra*
chōḷar, a kind of cloth
chōḷāḷ, having four measures of time
chōḷh, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight
chōḷhū, fourth
*chōḷh*ri* a certain public officer
chōḷhārū, four edged
chōḷp, vigilance, a mace
chōḷpagū, a quadruped

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APPENDIX III

Words in which there is an unwritten *h*

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmahōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus *ḥḍ*, pronounced *lēhuṣṭ*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, *ḥḍ* *ḥḍḥ* or *ḥḍḥ*, and that the *h*-sound is in most of them there by right of origin, as in *ḥr* *behr*, deaf, derived from the Sanskrit *badhīrah*, through the Prakrit *bohrō*, or as in *ḥr* *bēhtar*, better, from the Persian *bih̄tar*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

adāhr (for *adāḥr* or *arāḍḥ*) eighteen
an'sahmāy, without understanding
ahmē, we
ahwālā pertinacity
ahwēḍḍ or *hawēḍḍ*, the udder
ahwēḍḍ, *ahwēḍḍ*, or *hawēḍḍ*, a water trough
āḥph, panting
āḥph'ḥ *lāḥph'ḥ* confused
āḥph *jauḥ*, to pant
ahwē of this kind
uḥl'ḥ or *ul'ḥ* a rain of fire
ūḥnū, hot
ehḍ or *heḍ*, stocks, fetters, a drove of cattle
ehḍ'kī, death-straggles
ehḍiyā (pl.) a drove of cattle, but *ehḍiyū*, castor oil
ḥḥḍ, affection
ḥhr or *hawēḍḍ*, a water trough
ḥḥ or *ḥḥ*, an incessant shower of rain
ḥḥwār in this year
ḥḥḍ, a push
ehwā or *hewā*, habit, custom
ḥḥwū, of this kind
ḥḥ'wū or *hāḥ'wū*, to be familiar
ḥḥḍ, a wave of water
ḥḥ, in this year
ḥḥn or *ḥḥn*, an embroidered cloth
ḥḥ, like, following the example of (The *Narmahōś* writes the word for 'other' but other dictionaries have *ḥḥ* and do not give the meaning here given for *ḥḥ*)
ḥḥḥ'wū or *ḥḥḥ'wū*, to clothe
ḥḥḥ, near
ḥḥlān or *hōlān*, the sloping bullock track of a well
ḥḥlāwū or *hōlāwū*, to be extinguished
ḥḥl'wū to comb
ka-dāḥḥ or *ka-dāḥḥ*, on an unlucky day
kaḥna:yḥ, a fop, a ballad
kaḥyū or *kaḥyū*, said

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lahrō, the wall of a house
lahlā, tin
lahlāwū, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom
lāḥ, or *lyāḥ*, where?, but *lāḥ*, why?
lāḥd ghāl, removing and replacing
lāḥd'wū, to extract
lāḥd'nār, one who brings out
lāḥdū, a decoction, an exit water channel
lāḥn, a message, but *lān*, a visit of condolence
lāḥnī, a story
lāḥr, a paliki bearer, but *kār*, a door
lāḥr'wū, a kind of dance
lāḥr or *lyāḥr*, when?
lāḥlū, a cotton pod, but *lāḥlū* lying
lāḥwḍ, coffee
luḥḍ'wū, to be tensed
luḥḥḍpō vexation
luḥḍḍ or *luḥḍḍ*, an earthen pot.
lāḥn, a message
lāḥn, a proverb
lāḥnū, whose
lāḥr or *lāḥr*, a catastrophe
lāḥwā, a proverb.
lāḥwār, at what time?
lāḥwū, of what sort?
lāḥwū to say
lāḥ, mortification (the disease)
lāḥḥ, a riddle
lāḥḍ, a byre
lāḥḍ, white leprosy
lāḥḍiyū, afflicted with white leprosy
lāḥḍiyū, a byre
lāḥḍiyū-lāḥḍ, a kind of gum
lāḥḍiyū āp, a kind of serpent
lāḥḍ nār, a kind of grain, *jauḥr*
lāḥḍḍ, a riddle, but *lāḥḍḍ* a whip

APPENDIX III—*contd*

lōhni, the elbow	chā h'icū, to tease
lōh ^q qō, a riddle, but lōy ^q qō, a whip	ch' lōi chāh'li a knot tied at the time of performing a
lōh ^q lū, decayed, rotten	marriage, certain ny
lōhyā bolū, speaking with prolixity	chāh'li conclusion, end
lōhyū, speaking with prolixity	chāh'li or chāh'li, watery excitement
lōh'li reddish brown	ch' l'icū to die i.e. go watery ex. i.e. to
lōh'li a jackal	chāh'li a plaited line with clunata
lōh'icū, a hatchet	chāh'li, dry crust of iron
lōh'icū, putrefaction	chāh'li to rot it into (of a fishy)
lōh'icū or lōh'icū, to putrefy	chāh'li or chāh'li, white
lōh'li, the vine of a lōh'li	chāh'li or chāh'li, white
lōh'li, a kind of gourd	chāh'li, white
lōh'li or lōh'li, a thrashing floor	chāh'li, white
lōh'li, a ditch, but lōh'li, food	chāh'li, white
lōh'li, a kind of weed	chāh'li, white
lōh'li to lose	chāh'li, white
grēh'icū or grēh'icū to take	chāh'li, white
chāh'li ufar, ascent and descent	chāh'li, white
chāh'dan, an ascent	chāh'li, white
chāh'q'li, rise	chāh'li, white
chāh'd'li, rising	chāh'li, white
chāh'icū, to rise	chāh'li, white
chāh'dā, an attack	chāh'li, white
chāh'dā or chāh'dā, vain	chāh'li, white
chāh'q'li chāh'li, competition	chāh'li, white
chāh'q'li or chāh'icū, ascent	chāh'li, white
chāh'q'li, to cause to rise	chāh'li, white
chāh'q'li, superior	chāh'li, white
chāh, tea	chāh'li, white
chāh'y'nā, love	chāh'li, white
chāh'icū to love	chāh'li, white
chāh'icū, irritable but chāh'icū, a bead	chāh'li, white
chāh'icū or chāh'icū, irritability	chāh'li, white
chāh'icū a cart rut	chāh'li, white
chāh'icū, a henrih	chāh'li, white
chāh'icū sag'di, a portable hearth	chāh'li, white
chāh'icū, chāh'icū or chāh'icū, a fireplace	chāh'li, white
chāh, ease, repose, a mark	chāh'li, white
chāh'icū, craving	chāh'li, white
chāh'icū, to erase	chāh'li, white
chāh'icū, pain caused by indigestion	chāh'li, white
chāh'icū to adhere	chāh'li, white
chāh'icū, to affix	chāh'li, white
chāh'icū, pinching frequently	chāh'li, white
chāh'icū lādu, a kind of sweetmeat	chāh'li, white
chāh'icū, a pinch	chāh'li, white
chāh'icū, to affix	chāh'li, white
chāh'icū, curdled milk	chāh'li, white
chāh'icū, a shelf, a thatch	chāh'li, white
chāh'icū, a ceiling	chāh'li, white
chāh'icū, to thatch, to besit	chāh'li, white
chāh'icū, beating the breast in mourning	chāh'li, white
chāh'icū a thatched outhouse	chāh'li, white
chāh'icū ashes	chāh'li, white
chāh'icū, to compromise	chāh'li, white
chāh'icū, a film on liquid	chāh'li, white
chāh'icū, dust, rubbish	chāh'li, white
chāh'icū or chāh'icū, teasing	chāh'li, white

APPENDIX III—*contd*

tēhtrīs, thirty three
tēhnāi jawū, to be ripe
tēhset, sixty three
tēhwarē, then
tēhwū, such
tēhwē, immediately, instantly
tēhēr, seventy three
tōhri, anger, wrath
thuhēriyō *thuhwar* or *thōhr*, a kind of Euphorbia
dahrō, a ditch
dāhḡ, dādḡ, or dāḡd, a molar tooth
dāhdam, a pomegranate
dāhḡi dāhḡi, or *dāhḡi*, the beard
dāhḡo, dādḡo, or dāḡdḡo, a day
*dāhḡ*lō* or *das*lō*, a group of ten a decade.
dēhrāsar, the room in which the family gods are kept.
dēhrī a small *aēhrū*
dēhrū a small temple
dēhlī, the upper story in front of a house
dēhlū dēhlō, dāhlū, or dāhlō, the gate of a street
dōhd, one and a half
dōhḡiyū or *dohḡiyū*, three pies, a pie
dōhn or *dōh*ni* a milk pan
*dōhḡ*dū* a kind of musical instrument.
*dōhḡ*lū*, difficult
dōhrō or *dōh*rō*, a couplet, a distich
dōhl, affliction
namēhrū, pitiless
naḡrānī or *naḡrēnī*, an instrument for paring the nails
naḡtēhn, a kitchen
naḡēhlō, the skin close to the nail
naḡsānū a wilderness, an abandoned place
nāḡn the menses.
nāhnū, the ceremony of bathing the bridegroom, but
nānū, a coin
nāḡḡi dhlōḡi, a woman arrived at full age
naḡnam inferiority
naḡnū or *nāḡnērū*, small
*nāhr*khū*, the centre iron pipe of the nave of a wheel
nāhrū guinea worm
nāhl, see *nyāhl*
nāhwan, bathing
nāhwū, to bathe
*nāhs*ri*, a certain small measure of value, half a pie
*nāhs*wū* to run away
nāḡ, the tube of a hubble bubble
nāḡchō, the snake of a bugqā
neḡmī or *neḡemī*, always
nēhrū, a gutter
naihyū or *naḡiyū*, the skin close to the nail
*nōḡtar*wū*, to invite
nōḡtarīyō, the bearer of an invitation
*nōḡt*ru*, an invitation
nōḡy or *naḡōy*, may not be
nōḡy, a scratch made by the nails.
*nōḡr*īū*, the name of a certain festival
nyāhl or *nāhl*, rich
paḡnē or *pāḡ*, there, in that place
paḡnō, the breadth of a cloth.
paḡnōḡi, a certain evil conjunction of the planets

paḡnōḡi, fortunate
paḡrāḡō, against the will
paḡrāḡō, paḡrōnō, a goad
paḡrē, dawn, daybreak
paḡrē, or *par*ḡē*, abstinence
parōhd, *parōḡh*, *parōḡḡiyū*, or *parōḡḡiyū*, dawn, daybreak
paḡrōnō a guest.
pāḡ, see *paḡnē*
pāḡḡ, a mountain, but *pāḡ*, obligation.
pāḡḡi, rocky, mountainous
pāḡḡō, a custom, but *pāḡḡō*, a he-buffalo.
pāḡn or *pāḡnō*, a stone, a rock.
pāḡniyārū, the place in a house where water pots are kept.
pāḡnī, the heel
pāḡnō, the flowing of milk into the udder
piḡḡ or *pīḡḡ*, a grinder (tooth), a paint for the teeth, but
piḡ, pain
piḡyaḡ, besmearing the forehead of a woman with red ointment
piḡyō, the mucus of the eye
pēḡḡi or *pēḡḡi*, a generation
pēḡḡu, the lower part of the belly
pēḡran, a kind of shirt
pēḡr nū, a garment
*pēḡr*wū*, to wear, put on, but *pēḡr*wū*, a piece of sugarcane
pēḡrāwū, to cause to put on
pēḡrēḡir, a sentinel
pēḡrō, see *pēḡrō*
pēhl, beginning
pēhl wān, a wrestler
pēhlā, at first
pēhlū or *pahelū*, first, but *pēhlū*, that.
pēḡ, early morning
pēḡḡiyū or *pēḡḡiyū*, an ear of *jūwārī*, fit to be parched
pēḡḡḡ arrival, a receipt
*pēḡḡḡ*wū* or *pēḡḡḡ*wū*, to arrive
pēḡḡḡi, a wrestler.
pēḡḡḡḡḡḡ, knowing, well instructed.
pēḡḡḡō or *pēḡḡḡḡ*, the wrist.
pēḡḡ wū, to sleep
pēḡḡiyū, a three fourths part
*pēḡḡ*wū*, to crush
pēḡḡō, crushed.
pēḡḡḡ, *pēḡḡiyū*, arrived
pēḡr, a period of three hours, but *pōr*, a city, *pōr* next
 year
pōḡras, delight.
pōḡrēḡir, a sentinel
pōḡrō, or *pēḡrō*, a watch, a guard.
pōḡḡā, breadth
pōḡḡiyū, a broad rupee
pōḡḡḡ broad
pōḡḡ, a family priest
phaḡrāḡ a slight meal
phaḡrō kāl, a wooden partition
phaḡrō, a certain measure of grain.
phaḡwārō or *phaḡwārō* a fountain
phaḡḡiyū, a street.
baḡnēḡi, a sister's husband

APPENDIX III—*contd*

baḥrō, pimples on the lips, but *barō*, pride
baḥlayā kḥēḥ-wā, to write off an account
baḥlī, *baḥlās*, coagulated milk, but *baḥlī*, strong
bāḥy, the arm.
bāḥy-dhar, *bāḥy dharī*, a guarantee
bāḥyū, a wooden support placed in the shutters of a door
bāhnū, a pretence, but *bānū*, a lady
bāḥyū, the treble end of a drum, to which iron paste is not applied
bāhr or *bahār*, spring, outside
bāhranīyō, a sister of goldsmith's dust
bāhrwaṭiyō, an outlaw
bāhrwaṭī, outlawry
bāhrwāṣiyō, a sweeper
bāhr-wū, to sweep.
bāhrū, singing out of tune, but *bārū*, a door
bāhrayō, a rafter twelve cubits long, a sweeper, an outlaw.
bāhl or *bahāl*, established, confirmed
bāḥw-rū, bewildered
bāḥw-wū, a doll, a statue
bāḥkanū, timid
bāḥyāmanū, frightful.
bāḥdāḥū, *bāḥnū*, afraid
bāḥw or *bāḥ-wū*, etc., to fear
bāḥu, both
bāḥlālī, uncontrollable in temper
bāḥtālī, the time of life at which a man has to use spectacles.
bāḥtālīs, forty two
bāḥl-wū, to send forth fragrance, to be disobedient
bāḥdū, two waterpots, one on the top of the other, carried on the head
bāḥtar, better good
bāḥn, *bāḥn-dī*, a sister
bāḥn-panā, sisterhood
bāḥn paṇi, a female friend
bāḥnī, a confidante
bāḥr, *bāḥrū*, deaf
bāḥrakā or *bāḥārakā*, a flag
bāḥr-kāḥī, a wristlet.
bāḥr-kāḥō a rosary
bāḥrayū, a kind of bird
bāḥrū, see *bāḥr*
bāḥn-wū, to be a purebaser, to give a handsel
bāḥnī, a handsel
bāḥt or *bāḥut*, much
bāḥtār seventy two
bāḥyū, a buoy
bāḥlū, large, excessive
māḥḍ-wū or *māḥḥ-wū*, to overlay, line
māḥlāw-dā, coaxing
māḥlāw-wū to beautify
māḥlāwūt beautifying
māḥs, much, many
māḥy, *māḥy*, or *māḥi* in
māḥt, or *māḥāt*, checkmate, a mabout, of *māḥwat*
māḥnērū, a present sent by parents to their daughter in the seventh month of her first pregnancy

māḥy, in, inside
māḥy-rū or *māḥyār*, a married woman's mother's house
māḥyō-māḥy, mutually
māḥrō, my
māḥl or *māḥāl*, a certain fiscal division of the country
māḥl karī, an officer in charge of a *māḥāl*
māḥl-wū, to strut, but *māl-wū*, a whey pot
māḥwat, *māḥwadḥ*, a mabout, cf *māḥt*
māḥwarō, or *māḥwarō*, practice, habit
māḥrat or *māḥūrta*, an instant
māḥ or *māḥ*, a cloud
māḥyar, a memorial, representation (corruption of English 'measure')
māḥnū, a taunt
māḥtar, a sweeper
māḥtār jī or *māḥtō*, a teacher
māḥmān or *māḥmān*, a guest
māḥl-wū, to send
māḥlō, *māḥlō*, *māḥlō*, *māḥlō*, or *māḥlō* a street
māḥ, *māḥ*, the face, see *māḥḍū*
māḥ jānū, *māḥ jānū*, the ceremony of first seeing the bride and bridegroom
māḥḍ, *māḥḍū*, *māḥḍārū*, large
māḥḍap, *māḥḍan* *māḥḍāpan*, *māḥḍāt*, greatness
māḥḍī bāḍī, a husband's sister
māḥḍ tḥī, loudly
māḥḍ, a section among Brāhmins, Bauyās etc, but *māḍ*, a chaplet
māḥḍ-wū, a pile of cowdung-cakes or grass, but *māḍ wū*, to twist
māḥḍiyū, the mouth of a thing
māḥḍū or *māḥḍū*, mouth, the face, but *māḍū*, delay
māḥḍē, by heart, by rote
māḥḍō or *māḥy-dō*, a net muzzle
māḥt, death
māḥḍiyū, the eaves of a house
māḥ māḡyū, as much as is asked for, without haggling
māḥy-dō, a net muzzle
māḥr, before, *māḥr* (or *māḥar*), a blossom
māḥr-wū to blossom
māḥrī, a small net muzzle
māḥrū or *māḥḍrū*, a chessman, a piece or counter in a game
māḥrō, the mythical stone found in the head of a snake
māḥl or *māḥāl* a palace, but *māḍ*, a crop
māḥlā, pieces of old leather
māḥlō, see *māḥlō*
māḥḍan oil poured on dough
māḥḍāwō a disease of the mouth in cattle
māḥḍāḍ-wū, to cry with the head covered
māḥḍū or *māḥ-wū*, to bewitch
māḥḍal, a summons
māḥḍam a season
māḥl, low prices but *māḍ*, nausea.
māḥḍāt, pertaining to a maternal grandfather's house
māḥḍō the *māḥḍā* tree.
māḥḍwar *māḥḍār*, or *māḥḍwar*, a snake-charmer's flute
ragat rāḥy-dō, a certain medicinal plant

APPENDIX III—*contd*

rāh or *rāh*, a road
rāhd or *rādā*, a cry, a noise
rāhl (fem), resin, (masc.), a dollar (corruption of English 'royal')
*rihy*uw* or *ryh*uw*, to be pleased
rūhy or *rūyh*, healing
*rēhl*lo*, a kind of bullock-cart
rēht, a water wheel
rēht māl the line of vessels on a water wheel
rēhtiyō, a spinning wheel
*rēhgh*uw*, a cart
rēhn or *rēhn*, a kind of cement, but *ren*, night.
rēhtān, a residence
rēhni, manner of living, conduct.
rēhucāst, inhabiting
rēhucū, *rahēuw*, etc., to remain, dwell
rēhli *nālāh*uw*, to rub away
rēhchō or *rēhchō*, rustic, boorish
rēhghō, luncheon
rōhō, very thick
rōhn, a fierce quarrel
*rōhy*li*, an anchor
lāhn or *lāhūw*, enjoyment of a pleasure, fruition
lāhi, a paste
lāhu laṣkar or *lāhu laṣkar*, a complete army
lāhō, a person of a certain sect of Banīyās
lāhni, distribution of presents to members of a community,
 but *lāni*, reaping
lāht, a kick
lāhy, a conflagration, medicine that is to be licked, a
 kind of silk cloth
*lāhy*rī* or *lah*rī*, boasting
lāhr, a line a row
lāhrū, a bramble
lāhrō, burning charcoal, see *lāhlō*
lāhw see *lāhūw*
*lāhw*nī*, a ballad
lāhu-laṣkar, an army
lāhucū, to distribute presents to members of a community
lāhucū, *lāhw*, or *lāhn*, fruition
lāhahr, delay
lāhlō, burning charcoal, see *lāhrō*
luhchhanuyū, a towel
*luhchh*uw* or *luhchh*uw*, to wipe
luhphāṭ, plunder
*luhph*uw*, to plunder
luhphāu, plundered property
luhphārō a plunderer
luhphā luht robbery in several places.
luhphār or *luhār*, a blacksmith
luht booty
leh or *lho*, inclination, propensity
*lēhkhaw*uw* or *lēhkhaw uw*, to move the limbs
lēhkhō or *lēhkhō*, a gesture
lēhghāuw, to limp
lēhghā, small trouser
lēhghō, trousers.
lēhchāi a kind of thin wheaten cake

lehn or *lehnū*, dues, debts due
lēhmēhl, taking and putting
lēhr or *lahar*, a wave
lēhriyā, wavy lines
lēhriyū, a kind of necklace
lēhri, fanciful
lēh lin, intent upon
lēh-luht, overtaken by sleep
lēh luht, hurry
lēhwū, to reflect, think, but *lēwū* to take
lāhyo a scribe, a writer
lēh or *lēhghū*, iron
lēh or *lēh*, blood
lēhyū, *lēhyū*, or *lēhyū*, a frying pan
lēhghī or *lēhghī*, an iron pan
lēhghū or *lēh*, iron
lēhwū, to wipe
lauhō, a buffoon
waḥu, a daughter-in law
waḥu-ar, *waḥu-aru*, girls who are both daughters in law
 in the same house
waḥu war, a married couple
waḥō *wāhō* or *waḥō wāhō*, a dispute
waḥō wāhōiyū, a certain quarrelsome kind of bird
waḥō wāhōiyū, quarrelsome
*waḥō*uw* or *waḥō*uw*, to quarrel
waḥlū or *waḥlū*, increasing
*waḥr*ghū*, the shoot of a pulse-plant
*waḥr*uw*, ugly, but *war*uw*, to marry, to be spent.
waḥrōghī, *waḥrōghī*, a certain caste-dinner
*waḥlōr*uw*, to scrape
waḥlōrūw, to be cheated
waḥō or *wāḥō*, the edge of a cutting instrument.
waḥō kuṭiyō, a man who wrangles in order to pay less than
 he owes
*wāḥō*uw* or *wāḥō*uw*, to cut in two
wāḥōiyō, *wāḥōiyō*, or *wāḥōiyō*, a desire
wāḥō, a vessel for holding *ghī*, but *wāḥō*, a garden.
wāḥn, a ship, but *wān*, speech
wāḥnū or *wāḥnū*, the dawn
wāḥr or *wāḥr*, help, aid, but *wār*, a day
wāhl or *wāhl*, love
wāhlam or *wāhlam*, a lover
wāhlū or *wāhlū*, dear, beloved
wāhlēsar or *wāhlēsarī*, well wishing
wāhlōl or *wāhlōl*, a kind of bean
wāhwū, to persuade to be dragged, but *wāwū*, to blow
wāhlā or *wāhlā*, a kind of bird.
wāhlū or *wāhlū*, abashed, alone
wāhwā a marriage.
wāh, *wāh*, or *wāh*, a hole
*wāḥch*nī* distribution
*wāḥch*uw*, to distribute
wāḥt, the span.
wāḥtiyū, dwarfish, span high
wāḥō or *wāḥō*, a finger ring
*wāḥō*mi*, a kind of sweetmeat.
wāḥō or *wāḥō*, a mango-fruit plucker

APPENDIX III—*concl'd*

- śāṅk-śūṅ*, to be the time of dawn.
śāṅ or *śāṅ* flowing (of water).
śāṅ, trade.
śāṅ a trader.
śāṅ or *śāṅ*, suspicion.
śāṅ or *śāṅ*, suspicious.
śāṅ or *śāṅ*, suspect, but *śāṅ*, enemy.
śāṅ or *śāṅ*, to sit.
śāṅ or *śāṅ* difference, but *śāṅ*, a tax.
śāṅ or *śāṅ*, a bullock-cart, but *śāṅ*, a creeper.
śāṅ distress.
śāṅ or *śāṅ* quick.
śāṅ or *śāṅ* to still by over-indulgence.
śāṅ, *śāṅ* or *śāṅ*, a mother-in-law as related to her co-mother-in-law.
śāṅ the getting a thing cheap.
śāṅ, to be cheated.
śāṅ marriage.
śāṅ a father-in-law, as related to his co-father-in-law.
śāṅ intercourse.
śāṅ a dealer.
śāṅ or *śāṅ* to flow to rear, carry.
śāṅ a register, but *śāṅ*, a trap.
śāṅ, to pass away.
śāṅ forced labour.
śāṅ business.
śāṅ a flow of water.
śāṅ a ditch full of stagnant water.
śāṅ, without, deprived of.
śāṅ buying.
śāṅ a purchaser.
śāṅ or *śāṅ* to purchase.
śāṅ, a trader, a *Bāṅ*.
śāṅ time, relic.
śāṅ or *śāṅ*, honest, cf. *śāṅ*.
śāṅ or *śāṅ*, (a bill) payable to the holder.
śāṅ or *śāṅ*, a female friend.
śāṅ or *śāṅ*, all.
śāṅ or *śāṅ*, the sail of a ship.
śāṅ or *śāṅ* still, calm.
śāṅ to make a lattice frame with bamboo chips but *śāṅ*, to rot.
śāṅ a kind of large leaf-vein.
śāṅ see *śāṅ*.
śāṅ to fasten bamboos together.
śāṅ, an auspicious time.
śāṅ or *śāṅ* a channel.
śāṅ or *śāṅ* the Survey Department.
- śāṅ* or *śāṅ*, a pleasant taste or smell.
śāṅ, palatable.
śāṅ, a perfume-seller.
śāṅ or *śāṅ*, to be in heat (of an animal).
śāṅ, dawn, but *śāṅ*, a rider.
śāṅ early, betimes.
śāṅ, to be pregnant (of an animal).
śāṅ, evening.
śāṅ, a song sung in the evening.
śāṅ or *śāṅ*, a bull.
śāṅ or *śāṅ*, upright honest, cf. *śāṅ*.
śāṅ a merchant.
śāṅ merchant's dealing.
śāṅ a female friend.
śāṅ a meeting of respectable people.
śāṅ, a caste meeting.
śāṅ see *śāṅ*.
śāṅ, sixty.
śāṅ sixty years of age.
śāṅ, plus one-half.
śāṅ, a wife's sister's husband.
śāṅ, wife, discreet.
śāṅ an opponent.
śāṅ or *śāṅ*, face to face.
śāṅ or *śāṅ*, in front of.
śāṅ, to catch, hold.
śāṅ sweeties.
śāṅ a kind of sweetmeat.
śāṅ or *śāṅ*, an elephant's trunk.
śāṅ, a kind of dry cake.
śāṅ, soft, smooth.
śāṅ, a hundred.
śāṅ an aggregate of a hundred.
śāṅ, power of endurance.
śāṅ easily, a little.
śāṅ or *śāṅ*, easy, not difficult, but *śāṅ* a dress of honour.
śāṅ, to endure, bear.
śāṅ, to be agreeable.
śāṅ a female companion, cf. *śāṅ*.
śāṅ co-operation.
śāṅ conduct, character.
śāṅ, a veil.
śāṅ easy not difficult.
śāṅ or *śāṅ* noise.
śāṅ, to scamp.
śāṅ or *śāṅ* to be beautiful, *śāṅ* to lift.
śāṅ a garment worn at times of ceremonial cleanliness.
śāṅ a raft sixteen feet long.

OLD GUJARĀTĪ GRAMMAR

APPENDIX IV

In the year 1889, the late Mr H H Dhruva published an edition of the *Mugdhā-
vabōdhamauktika*, which he described as "a Grammar for Beginners of the Gujarāt
Language" He cannot have given much study to the work, for a perusal of it will
show that it is not a Gujarātī Grammar at all It is a very elementary Sanskrit Gram-
mar, with the explanations written in an old form of Gujarātī The date of the work
is A.D 1394, and all that is known of the author is that he was the pupil of Dēva-sun-
dara His name is not given As a Sanskrit Grammar the *Mugdhāvabōdhamauktika* is
of very small value It deals more with what we should call syntax than with the
formation of words But, as the explanations are written in the vernacular, these inci-
dentally afford information as to what was the condition of the language of Gujarāt
between the time of the Prakrit Grammarian Hīma-chandra (fl 1150 A.D) and the time
of Narsingh Mētā (fl 1450 A.D), with whom Gujarātī literature is commonly said to com-
mence The close connection of this Old Gujarātī with the Gaurjara Apabhramśa of
the Prakrit Grammarians is remarkable, and, though the materials are very incomplete
we are entitled to say that for the first time we have before us an unbroken chain of
development between a Prakrit dialect and a modern Indian vernacular

PHONETICS

The original is carelessly printed Great laxity is shown in the use of *anuswāra*,
which is omitted *ad libitum* When printed, it usually represents *anunāsika* Possibly
it sometimes represents *anuswāra* As one cannot distinguish between the two uses of
this sign, I have contented myself with uniformly transliterating it by ~ Forms like
tā, jā, should perhaps be written *tam, jam*, respectively I have silently corrected the
numerous misprints in the use of *anuswāra*

The letters *e* and *o* are no doubt often short, as in Apabhramśa As the original
makes no distinction in the quantity of these vowels, I have perforce left them
unmarked

In Marāṭhī a single Prakrit *n* remains cerebralized in the modern vernacular, but a
double cerebral *nn* becomes dentalized to *n*, thus following the example of Jaina Māhā-
rāṣṭrī The same rule obtains in Old Gujarātī Thus, Apabhramśa *jāṇas*, Old Guj -
jānas, he knows, but Ap *panna*, Old Guj *pāna*, a leaf, Ap *anna*, Old Guj *ana*,
and

The rule, of course, does not apply to tatsamas like *dāna*, a gift

As in Apabhramśa, a conjunct *r* is optionally retained (Ho, iv, 398) Thus,
Chaitra or *Chaitta*, N P, *prāmar*, he obtains

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a*
and *u*, respectively They are not the Sanskrit diphthongs, and are usually written as
separate letters, thus, *aī, aū* I have followed Professor Jacobi's example in omitting the
diæresis as a useless complication

Accusative — (a) *ritarāga rāñchhita dū*, the ascetic grants a boon, *vāta karai*, converse (see above), *tapa karai*, he performs austerities, *guru-tonaũ vacana haũ sãbhalaũ* I listen to the word of the preceptor, *artha pũchhai*, he asks the meaning, *kala khedatau* driving the plough (of below), *bija vũvai*, he sows seed, *sukha prãmai*, he obtains happiness, *ishya haũ sãbhalaũ*, I hear the disciple, *kãstra pathatau*, reading the scriptures

(b) *Chaittu katu karai*, Chaitra makes a straw mat, *samsãru tarai*, he passes over existence, *qurũ arthu lahatai*, while the preceptor is telling the meaning, *kisũ lhedatau*, *halu*, what is he driving? the plough (cf above)

Instrumental — (a) *jiva dharmĩ samsãru tarai*, by virtue a living being crosses (the ocean of) existence (see below), *kinaĩ kijatau*, *sũtradhãrĩ*, by whom is it being made? by the architect (see below), *kishuĩ pathitaũ haũ sãbhalaũ*, I listen to what is being read by the disciple, *e grantha sulhiĩ pathayai*, this book can be read with pleasure, *ĩrãralũ deca pũju*, the god is worshipped by the votary, *qopãliĩ qãc dohitie*, while the cows are being milked by Gopula, *chaitũ qaitai matlu nũchai*, while (a song) is being sung by Chaitra, Maĩtra dances

(b) *lĩsiĩ tarai*, *dharmĩ*, by what does one cross? by virtue, *sũtradhãrĩ kijatau prasãda lola delhai*, a person looks on while the palace is being built by the architect

Dative — *sulha-naĩ* for bliss, *jeha vastu-naĩ paritũqã sũchũ*, for what thing abandonment is indicated. Instead of *naĩ*, the word *lãranĩ* (the locative of *lãrana*), preceded by *naĩ* (the termination of the genitive put into the locative neuter to agree with *lãranĩ*), is commonly used. Thus, *vĩckũ moksha-naĩ lãranĩ khapai*, the man of discrimination strives after salvation, *dharmũ sulha-naĩ lãranĩ hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaĩ* is used to indicate the dative. Thus, *jeha-rahaĩ dãna dĩjai*, to whom a gift is given.

In the following instance the dative is used for the accusative — *ĩ-kãra-naĩ bolivai*, in saying the letter :

Ablative — *ĩfũsha-lau pãna padai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive — Examples of *tanau* and of *nau* will be given under the head of adjectives. The suffixes *rahaĩ* and *rahĩ* occur frequently in the grammatical rules, as in *chãrahaĩ*, of this, *a-varna-rahĩ*, (in the place) of a vowel of the *a* set. No examples are available of *lahĩ*.

Locative — *sampradãni*, in the dative, *chaitta-tanaũ dhanũ gãmi ohhai*, Chaitra's wealth is in the village, *chaittu gãmi vasai*, Oh lives in the village, *ĩabda-naĩ chhehi*, at the end of a word, *meghi varasatũ mora nũchaĩ*, while the cloud rains (loc absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *naĩ* of the dative is really the instrumental masculine or neuter of the genitive termination *naĩ*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*Base, *tārau* (masc), a stai, *sonaũ* (neut), gold*Singular*

	APABHRAMŚA	OLD GUJARĀTĪ	MODERN GUJARĀTĪ
Nom	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārē, sōnũ</i>
Acc	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i> Also same as Dat.	<i>tārō, sōnũ</i> Also same as Dat
Instr	<i>tāraahĩ, tārē</i>	<i>tārāĩ</i>	<i>tārē</i>
Dat	<i>tāraa tanē</i>	<i>tārā naĩ</i>	<i>tārā nō</i>
Abl	<i>tāraa hu, himto, -sumto, tāraat̃to</i>	<i>tārā tau hũtau, -thau, thalau</i>	<i>tārā thō, thĩ, thalĩ</i>
Gen	<i>tāraa tanau</i>	<i>tārā tanau, tārā-nau, tārā rahĩ, rahaĩ</i>	<i>tārā tanō, tārā nō (tārā-rō)</i>
	<i>tārāa lehĩ (dative)</i>	<i>tārā lihĩ</i>	<i>tārā lērō</i>
Loc	<i>tāraa</i>	<i>tārāa</i>	<i>tārē</i>
Obl base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārā</i>

Plural

In Old Gujarātī, the nom plural masc appears to end in *ā* and the neuter in *ā̃*. Cf Apabhramśa *tārao* and *sonnaũ̃*. The distinction between masc and neut is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom and the Obl base are *tārā-(ō)* and *sonā̃-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā kartā kṛiyā suchīyāĩ*, the original subject and action are indicated (here apparently *kartā* and *kṛiyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine), *ātmanepada-tanā̃ nava vachanā̃*, the nine persons of the ātmanepada, *ketalā*, how many (apparently masc), and similar forms.

The following are examples of the use of some of the cases of the singular —

Nominative — *kṛiyā karivai ju mūlgau hu, su kartā*, the originator in doing an action is the subject, *tārau ūgu*, the star rose, *thā sonaũ sukhūgaũ vīkār*, gold is sold cheap here, *ātmanepada-naũ pahīlāũ ekū-ja vachana hu*, the first (i.e., what we should call the third) person of the ātmanepada is only in the singular (*ja*=Śaurasēnī *jēva*), *jeha-rahāĩ kṛiyā hetupanaũ na huĩ*, the actions of which do not become causality.

Accusative — *sūtradhārĩ kījataũ deharaũ loka dekhar*, a person looks at a temple being built by the architect.

Instrumental — *karĩ lei dei ityādi bolivāĩ*, by saying 'having done,' 'having taken,' 'having given,' etcetera.

Locative — *ju karĩ le di padhar hu ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera, *kṛiyā karivai ju mūlgau hu, su kartā* (see Nom).

Oblique base — *varga-tanā pahīlā alsharā parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar They are the following —

Nominative singular — *vivekīu molsha-nai kārāṇi kḥapar*, a man of discrimination strives for final beatitude, *karasāṇī kala kḥedatāu bīja vāvai*, the cultivator, while driving his plough, sows seed, *guri anṭhu kahatai pramādiu āghar*, while the preceptor is telling the meaning, *Pramādi* (or the lazy one) is drowsy

Accusative singular — *sūtradhārī kījati vāvī loha dekhar*, a person looks at a well being built by the architect

Dative singular — *jeha vastu-naī paritīyāga sūchīu*, for what thing abandonment is indicated

Genitive singular — *guri u-tanaū vachana*, the word of the preceptor

Genitive plural — *e bīhui-nai yogi*, in the sense of these two

Locative singular — *guri*, loc of *guri u*, see Nom sing above

Locative plural — *gopālī gāe* (gen sg *gāu-nau*) *dohitīe chaitṭu avu*, Chaitra came while the cows were being milked by *Gopāla* (loc plur absolute)

Oblique singular — *kartā* (nom the same) *āgalī*, before the subject

ADJECTIVES

The feminine of strong nouns or adjectives in *au* (neut *aū*) ends in *ī* Thus, *puvīlau*, first, *puvīlī kīyā*, the first verb So *kījatau* (masc), *kījati* (fem), *kījataū* (neut), being done (pres part pass) Adjectives are declined like substantives Thus, *sonaū suhūgaū* (nom neut), cheap gold, *varga-tanā trijā* (nom masc *trijau*) *akshara-rahī padānti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive), *linga chḥehīlā* (oblique form) *śabda-tanaū hu*, the gender (of a dvandva compound) is that of the last word, *gāe dohitīe*, while the cows are being milked (loc plur absolute)

The genitive in *tanaū* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case Examples are—

Nom sing masc — *cha-tanaū* or *cha-nau*, of this, *anyādika-nau yogu*, the sense of 'other,' and the like, *je kartā-nau athavā karma-nau ādhāra huī*, *te adhikarāna*, those things which are the receptacle of the subject or of the object are the *adhikarāna*, *teha trijā akshara parai hakāra-rahī trijā-nau sagau chaitṭau hu*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*

Nom sing. fem — *kartā-nī apekshā hu*, there is a reference to subject

Nom sing neut — *chaitṭa tapāū dhanū*, the wealth of Chaitra, *launa-tanaū dhanū*, whose wealth? *guru-tanaū vachana*, the word of the preceptor, *āpanā karma-naū viśeshana*, a qualifier of its own object, *bhāva-nū* (sic) *viśeshanu* (sic), a qualifier of impersonality, an impersonal verbal adjective

Loc sing — *teha-nai yogi*, in the sense of that, *jeha-nai kārani*, for whose sake, *vivekhu moksha-nai kārani khapai*, a man of discrimination strives for final beatitude, *dharmu sukha-nai kārani hui*, virtue is for happiness, *ktioā-nai karmu dvitīyā*, in the object of (a word ending in) the suffix *ktioā* there is the accusative case, *śabda-nai chhehi*, at the end of a word, *karasanī nai viśeshani*, in the adjective qualifying the word *karasanī*

Obl form sing — *pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*), *varga tanā trījā akshara-ī ahī*, (in the place) of the third letter of a *varga*, *varga-tanā pahilā akshara paraī*, after the first letter of a *varga*

Nom plur — *ātmanepada-tanā nava vachana*, the nine persons of the ātmanepada

PRONOUNS

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haū*, I. So Ap, Mod Guj *hū*. No instance of the pronoun of the second person occurs. It was probably *tuhū*, as in Apabhramśa. In Mod Guj it is *tū*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap *māharau*, Mod Guj *māhrō*), my, *amhārau*, (Ap. *amhārau*, Mod Guj *ahmārō*), our, *tāharau* (Ap *tuhārau*, Mod Guj *tāhrō*), thy, *tamhārau* (Ap *tumhārau*, Mod Guj *tahmārō*), you.

'He,' 'that' is *su*, neut *tā*. No instance of the feminine has been noted. The corresponding forms in Ap are *su* (m), *sa* (f), *tam* (n). In Mod Guj we have *tē* (com gen). The nom plural is *te* (f com gen). In Ap it is *te* (m), *tāo* (f), *tāī* (n). Mod Guj has *tē* (-ō) (com gen). Examples of these pronouns are—

Guru-tanaū vachana haū sābhalaū, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence), so *ju dekhai su kartā*, *jā kījai tā karma*, that which is done is the object (of the sentence), *śishya śāstra padhī artha pūchhai*, *ju pūchhai su kartā*, *tihā prathamā*, *hū pūchhai*, *artha*, *jā pūchhai*, *tā karma*, *tihā dvitīyā*, the disciple having read the holy book asks the meaning, he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case, *je linga vibhakti vachana hū, te śati pratyaya paraī ānī*, the signs of gender, case, and number are put after the suffix *śati*.

'This' is *e*, which is both masc and neut sing and plur. In Ap the forms are *eho* (m.), *eha* (f), *ehu* (n), sing, *e* (com gen), plur. In Mod Guj it is *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing and plur. Examples are —

E grantha sukhi pathāyai, this book can be read with pleasure, *e bharai nai yogi*, in the sense of these two, *eha-nai*, of this, *eha-rahai*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut *ja*. The feminine has not been noted. The corresponding Ap forms are *ju*, *ja*, *jam*, Mod Guj *jē* (com gen). There is also an instrumental *jīnai* or *jīnā* (this latter may possibly be an accusative), both used as

substantives The nom plur is *je*, with a neuter substantive *jāhāi* The substantival oblique form, both singular and plural, is *jeha* Examples are—

Ju tarai, jā pūchhai, as given above under *su*, *jina kari karai lu di styādi yuktai jāhāi lahāi*, *anai jina kari kartā kriyā sādhai, tā karana*, the instrument is those things which are said (*ie* indicated) by the expression 'having done (by) what, he does, takes, or gives,' and 'having done (by) what, the subject accomplishes an action', *jina i mūlagā kartā kriyā suchīyāi*, by which the original subject and action are indicated The dative sing is *jeha-naī* or *jeha-nai kārani*, the abl *jeha-tau, -hūtai, -thau, -thakau*, *jeha-siū styādi bolivai sahādi jogi tritiyā hu*, in saying 'with whom' and the like, in the sense of 'with' and the like, the third case is used The genitive is *jeha-nau* or *jeha-rahaī*, with a loc of gen *jeha-nai*, and an obl gen *jeha-nā* For the nom plur we have *je linga vibhakti vachana hu* as given under *su*

The interrogative pronoun for masc and fem is *kauna* or *kuna* Its instrumental singular is *kinaī* or *kanaī*, its abl *kauna-tau*, its gen *kaha-tanau*, and its obl base *kauna* or *kina* Compare Ap *lavanu*, fem *lavana*, and Mod Guj *lōn*, obl *lōnā* Examples are—

Kauna tarai, who passes over? *chandra ūgai, Luna ūgai, chandra*, the moon rises Who rises? The moon, *kinaī kījatau*, by whom is (the palace) being made? *gāe kanaī dohitie*, while the cows are being milked by whom? *vrīksha-tau pāna padai, kauna-tan padai*, the leaf falls from the tree From what does it fall? *kina-siū*, with whom?

The neuter interrogative pronoun is *kisaī*, *kisū*, or *kisui*, instr *kisiī*, dat *kisā-nai kārani* or *kauna-nai lā°*, abl *kauna-tau*, gen *kauna-tanau*, loc *kisai*, loc plur fem (see examples below) *kisie* The forms with *kauna* refer to nouns having grammatically a masculine gender Compare Ap *kini*, instr *kina*, abl *kisa*, gen *kissā* Mod Guj has *kū* Examples of this pronoun are—

Kisū pūchhai, what does he ask? *kisū khedatau, halu*, what does he drive? the plough, *kisaī dekhai, prasāda*, what is he looking at? the palace, *guri arthu kahatai, kisui kahatai*, while the preceptor is telling the meaning What is he telling? *kisiī tarai, dharmī*, by what does he cross? by virtue, *kauna-nai kārani, moksha-naī*, for the sake of what? for beatitude, *kisā-nai kārani dharmu hu*, *sukha-naī*, for what (*ie* tending to what) is virtue? for happiness, *kauna-tau padai, vrīksha-tau*, from what does it fall? from the tree, *kisai hūtai, gāitai*, while what is going on? while singing is going on (loc abs.), *gopālī gāe dohitie chaittu avu*, *kisai hūtai, gāe, gāe kisiē, dohitie*, while the cows were being milked by Gopāla, Chaitra came, while what were being dealt with? cows, while what was being done to the cows (lit while the cows were what, loc plur fem abs)? while they were being milked

The reflexive pronoun occurs only in the genitive Thus, *āpani* (fem of *-nai*) *kriyā*, its own action, *āpanā karma-nau*, of its own object Ap has *appana* Mod Guj has *āpanō*, but it is used in the meaning of 'our' including the person addressed

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

VERBS

Conjugation is very superficially dealt with in the *Mugdāhvabōdhamauktika* No attempt is made to explain the formations of the various tenses Only the personal terminations are given in Sanskrit, and that without any translation into the writer's

vernacular Participles and the like are treated more fully From what is given we can gather the following concerning Old Gujarātī

Present tense.—The only instance of the first person singular is *sābhalañ*, I hear The only other persons which occur are the third persons singular and plural The termination of the third person singular is *ai*, or, after a vowel, *i* That of the third person plural is *añ*, or, after a vowel, *ī* There are several examples of the third singular Thus—

(a) *Consonantal roots*

<i>āvai</i> , he comes	<i>dekhai</i> , he sees
<i>ūghai</i> , she is drowned	<i>nāchai</i> , he dances
<i>ūgai</i> , (the moon) rises	<i>padai</i> , it falls
<i>kai ai</i> , he does	<i>padhai</i> , he reads
<i>lhapai</i> , he strives	<i>pūchhai</i> , he asks
<i>chhai</i> , it is	<i>prāmai</i> , he obtains
<i>jānai</i> , he knows	<i>vasai</i> , he dwells
<i>tarai</i> , he passes over	<i>vāvai</i> , he sows
<i>sakai</i> , he can	

(b) *Vocalic roots*

<i>hūi</i> , he becomes	<i>lūi</i> , he takes
<i>dui</i> , he gives	

The following are examples of the third person plural *nāchāñ*, they dance, *hūñ*, they become.

The following table compares the forms of Old Guj with Ap and Mod Guj —

APABHRANŚĀ.	OLD GUJARĀTĪ	MODERN GUJARĀTĪ	ENGLISH
<i>nachhāñ</i>	<i>nāchāñ</i>	<i>nāchñ</i>	I dance
<i>nachchhai</i>	<i>nāchhai</i>	<i>nāchhe</i>	he dances
<i>nachchhāñ</i>	<i>nāchāñ</i>	<i>nāchhē</i>	they dance

Future tense.—No example of the future occurs We should expect a form such as *nāchhisañ*, corresponding to the Mod Guj *nāchhīs* and the Ap *nachchissañ* The noun of agency in *-anahāi a* can be used as an immediate future, as in *hañ lālā amulhañ karanahāi a*, I shall do such and such a thing to-morrow

Past tense—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive All three constructions, the active, the personal passive, and the impersonal passive are used Thus, *chaitu avu*, Chaitra is come, *śrāvakiñ deva pūjū*, the god was worshipped by the votary, *ie*, the votary worshipped the god, *śrāvakiñ deva pūjūñ*, by the votary, with reference to the god, worship was done, *ie* the votary worshipped the god In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī

Past conditional.—This is formed with the present participle, as in *jañ hañ padhata tau ubhalañ hūta*, if I had read I should have (?) understood So also in Jaina Prakrit

The **passive voice** is formed by adding *iy* to consonantal roots, and *ij* to vocalic ones With the terminations *ai* and *añ* of the third person, *iyai* can become *īi*, and *iyañ* *īī*

The Ap termination of the passive is *yya*, or in Śaurasēnī Ap. *īa* This form of the passive is not used in modern standard Gujarātī Examples are—

(a) *Consonantal roots*

<i>uchcharīyai</i> , it is pronounced	<i>bolīyai</i> , it is said
<i>lahīyai</i> , it is said	<i>sūchīyai</i> , it is indicated
<i>lahīti</i> , it is said	<i>sūchīti</i> , it is indicated
<i>tarīti</i> , it is passed over	<i>ānīti</i> , they are brought.
<i>pathīti</i> (not <i>padhīti</i>), it is read	<i>sūchīyāti</i> , they are indicated

(b) *Vocalic roots*

<i>dīyai</i> , it is given	<i>līyai</i> , it is taken
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kīyai, it is done

Note that the root *lar*, do, is treated irregularly as if it were vocalic (Pr *hījayi*), as, indeed, it is in Sanskrit

A potential passive is formed by adding *ā* or *āy* to the root So also in Mod Guj Examples are—

<i>pathāyai</i> (not <i>padhāyai</i>), it can be read	<i>bolāyai</i> , it can be said, it is called
	<i>vikāi</i> , it can be sold
<i>lahāti</i> , they can be said	

Present Participle.—This is formed by adding *atu* (weak form) or *ītau* (strong form) I have only noted the weak form in the neuter (cf the genitive termination *nū* on p 351) Thus, masc *karatau*, fem *karatī*, neut *karatū* or *karatāū*, doing So in the passive, *līyatau*, *-tī*, *-tāū*, being done These are declined like adjectives and locatives absolute are common Examples are—

(a) *Active*

<i>karatau</i> , doing	<i>pathatau</i> , reading
<i>lahatau</i> , saying Loc abs	<i>letau</i> , taking
<i>kahatai</i>	<i>varasatau</i> , raining Loc abs <i>varasatai</i>
<i>lhedatau</i> , driving (a plough)	<i>hūtau</i> or <i>hūtāu</i> , becoming Loc abs. <i>hūtai</i>
<i>ghatatau</i> , happening	or <i>hūtāi</i>

(b) *Passive*

<i>līyatau</i> , being done	<i>pathītau</i> , being read
<i>gāītau</i> , being sung Loc abs	<i>līyatau</i> , being taken
<i>gāītai</i>	
<i>dohītau</i> , being milked Loc	
plur fem abs <i>dohītīe</i>	

Examples of the use of these participles are—

Meghi varasatai mora nāchaṭi, while the cloud rains the peacocks dance, *guri arthi kahatai pramādīn ūghai*, while the preceptor is telling the meaning, *Pramādī* is drowsy, *gopālī gāe dohītīe chaittu avu*, while the cows were being milked by *Gopāla*, *Chaitra* came, *śishya śāstra pathatau haṭi sābhalaṭi*, I listen to the disciple reading the holy book, *śishyā śāstra pathītau haṭi sābhalaṭi*, I listen to the holy book being read by the disciple, *chaitti gāītai matitu nāchai*, *Mantra* dances while it is being sung (impersonal) by *Chaitra*, &c while *Chaitra* sings

Past Participle passive — This usually ends in *vu*, as in Ap The examples found are *avu*, come, *gū*, went, *pūyū* (neut), worshipped, *ūghū*, risen, *jāgū*, awakened

The Sanskrit *supta*(*ka*) becomes, through the Ap *suttan*, *sūtan*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uthyō*, risen.

The conjunctive participle ends in *i* as in Mod. Guj., corresponding to the Ap. *-i* or *-u*. Examples are *karī*, having done, *leī*, having taken, *deī*, having given, *padhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jānai*, he knows how to do, *leī sakai*, he can take. So, the Ap. *-u* is by origin an infinitive.

Verbal noun.—This ends in *ivañ* after consonantal and *vañ* after vocalic roots. Thus, *karivañ*, the act of doing, *levañ*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *anahāra* to consonantal and *nahāra* to vocalic roots. Thus, *karanahāra*, a doer, *lenahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lênār*.

POSTPOSITIONS

The following postpositions have been noted. They all govern nouns in the oblique form—

<i>siñ</i> , with	<i>āgalī</i> , before
<i>māñ</i> , in	<i>pūchhalī</i> , behind.
	<i>parai</i> or <i>pari</i> , after

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS

ihā or *ihāñ*, here, *tihāñ*, there, *jihāñ*, where, *kihāñ*, where?

havādñ, now, *tavāñ*, then, *lavārāñ*, when? *anerī-vāra*, at another time; *eka-vāra*, once, *sadaivai*, always

im, in this manner, *tim*, in that manner, *jim*, how, *kim*, how?

isui or *isau*, like this, *tisui*, like that, *jisui*, like what, *kisui*, like what?

etalau, this much, *tetalau*, *jetalau*, *ketalau*

etalā (plural), this many, *tetalā*, *jetalā*, *ketalā*

evadau, this big, *tevadau*, *jevadau*, *levadau*

athau, facing in this direction, *tethau*, *jethau*, *kethau*

The following is a list of words not mentioned in the preceding pages —

āya, (?) thus

ajī, even to-day, still, yet

anar-kāñ, what else?

anareu (? *anereu*), adj., like another, of another kind

onerai dīsi, on another day (both words in loc.)

anerā-tanau, belonging to another

ahuna, during the present year.

ahunoka, belonging to the present year

āyili, adj., before, in front

āju, to day

ājūnu, of to-day, modern
āvataṣ kālṣ, to-morrow (both words in loc)
ihā-tanau, belonging to here
uparṣ, above
urahau, near, on this side
ūpilu, adj, upper
ūyatra, ascent (*udyātṣā*)
ekū-ja, one only
olu (of *parlau*), facing towards one
lanhaṣ, near
kāṣ, somewhat (*ḥimapi*)
kālṣ, to-morrow, yesterday Cf *gi-kālṣ*, *āvataṣ-kālṣ*
kālūna, of yesterday or to-morrow
ḥuṣ-kāṣ, who knows what, something or other
lehāgamā-tanau, adj, belonging to where?
gamā, in *lehāgamā*, *chihugamā*, *jīmanāgamā*, and *dāvāgamā*, qq. v
gāma-tanau, of or belonging to a village, rustic
gi-kālṣ, yesterday (both words in loc)
chau, four
chauthau, fourth
chihugamā, in all directions, on all sides
chheḥilu (obl sg *chheḥilā*), final, last
ja, in *ekū-ja*, only one=Ap *ji* (Heb 1v, 420)
jā, (1) rel pron neut (*yat*), (2) as far as (*yāvat*)
jai, if The correlative is *taṣ* or *tau*
jaīya-lagaī (? also *jaī-lā°*), from what time forth
jīmanāgamā, on the right hand
dāvāgamā, on the left hand
tā, (1) dem pron neut (*tat*), (2) so far as (*tāvat*)
taṣ or *tau*, then Correlative of *jaṣ*
taī-lagaī, from that time forth
tau, see *taṣ*.
tau-kṣiū, what then? of what use is it (*tataḥ kim*) ?
trihu, the three
trijau, third
disṣ, on a day, in *aneraṣ disṣ*, q v
navā, the nine
parlau, facing away from one, cf *olu*
paura, last year
parāya, belonging to another
parāru, the year before last
parāroka, belonging to the year before last
paroka, belonging to last year
pahilau, first
pāchamau, fifth

STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke

[No 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

SPECIMEN I.

(British and Foreign Bible Society, 1894)

એક માણસને બે દીકરા હતા અને તેઓમાના નાનાએ બાપને કહ્યું કે, બાપ, સપતનેા પહોંચતો ભાગ મને આપ, ને તેણે તેઓને પુંછ વહેંચી આપી અને યોગ દહાડા પછી નાનો દીકરો સઘળું એકું કરીને વેગળા દેશમા ગયો, ને ત્યા રગ ભોગે પોતાની સપત હડાવી નાખી અને તેણે બધું ખરચી નાખ્યું, ત્યાર પછી તે દેશમા મોટા દુકાળ પડ્યો, ને તેને તગી પડવા લાગી અને તે જઈને તે દેશના વતનીઓમાના એકને ત્યા રહ્યો, ને તેણે પોતાના ખેતરમા જુડોને ચારવા સાર તેને મોકલ્યો અને જો શિગો જુડો ખાતા હતા તેમાથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા બાપના કેટલા મજુરોને પુષ્કળ રોટલા છે, પણ હું તો જૂએ વિનાશ પામું છું હું હીને મારા બાપની પાસે જઈશ ને તેને કહીશ કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે અને હવે તારો દીકરો કહેવાવા હું ચોગ્ય નથી, મને તારા મજુરોમાના એકના જેવો ગણ અને તે હીને પોતાના બાપની પાસે ગયો, ને તે હજી ધણે વેગળા હતો ત્યારે તેના બાપે તેને દીઠો, ને તેને કરચા આવી, ને તે દોડીને તેની કોટે વળગ્યો, ને તેને ચુખન કીધું અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું ચોગ્ય નથી પણ બાપે પોતાના દાસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીટી ધાલો, ને પગમા નેડા પહેરાવો અને પાળેલા વાછરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ કેમકે આ મારો દીકરો મુઓ હતો ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે, ને તેઓ આનંદ કરવા લાગ્યા

અને તેના વડો દીકરો ખેતરમા હતો, ને તે આવતા ધરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સામળ્યા અને તેણે ચાકરોમાના એકને બોલાવીને પુછ્યું કે, આ શું છે ? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાળેલા વાછરડાને કપાલ્યો, કેમકે તે તેને સહીસલામત પાછો મળ્યો છે પણ તે ચુસ્ત થયો, ને મહિં આવવાની તેની ખુશી ન હોતી માટે તેના બાપે બહાર આવીને તેને સમજાવ્યો પણ તેણે ઉત્તર આપતા બાપને કહ્યું કે, જો, આટલા વરસ હું તારી ચાકરી કરું છું, ને તારી આજ્ઞા મેં કદી ઉલ્લંઘી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તેં મને મોકલ્યું પણ કદી ન હોતું આખું પણ આ તારો દીકરો જેણે કસબેણીની સાથે તારી સપત ખર્ચી નાખી, તેના આવતાજ તે તેને સાર પાળેલા વાછરડાને કપાલ્યો અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિલ છે, ને મારું સઘળું તારું છે આપણે તો ખુશી થવું તથા હર્ષ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ મુઓ હતો, ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે.

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

SPECIMEN I

(British and Foreign Bible Society, 1894)

TRANSLITERATION AND TRANSLATION

Ēk manās'nē be dik'rā hatā Anē tēō mā-nā nānāē
A to-man two sons were And them-in-of by-the-younger
 bāp'nē kahyū kē, 'bāp, sampat'nō pahōch'tō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share
 manē āp,' nē tēnē tēōnē puñjī wahēchī āpī
to-me give,' and by-him to-them the-stock having-divided was-given
 Anē thōdā dahādā pachhī nānō dik'rō sagh'lū ēk'thū
And a-few days after the-younger son everything together
 karīnē vīg'lā dēs-mā gavō, nē tyā rang-bhōgē pōtānī
having-made a-distant country-in went, and there in-pleasure-delight his own
 sampat udāvī-nakhī Anē tēnē badhū khar'chī-nākhū,
property was-caused-to-fly-away-entirely And by-him the-entire was-spent-entirely,
 tvār prohī tū dēs-mā mōtō dukāl padyō, nē tēnē tangī
then after that country-in a-heavy famine fell, and to-him distress
 pad'wā lāgī Anē tū jāinē tē dēs'nā wat'nīō-mā-nā
to-fall began And he having-gone that of-country inhabitants-in-of
 ēk'nē tvā rahvō, nē tēnē pōtānā khētar-mā bhundōnē
in of-one there he-remained, and by-him his-own fields-in to-sicne
 chīr'wā sīru tēnē mōkalyō Anē jū śingō bhundō
feeding for (as-)for-him he-was-sent And what husks the sicne
 khātā-hatī tū-mā-thī pōtānū pēt bhar'wānē tēnī iohchhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-itch was, and
 kōē tēnē āpvū nahī Anē tū sāv'chit thayō tyārō
by-anyone to-him it-was-given not And he conscious became then
 tēnē kahyū kē, 'mārā bāp'nā kēt'la majūrōnē pushkal
to-him it-was-said that, 'my of-father how many to-hired-servants copious
 rot'la chhe, pan hū tō bhūkhē vīnās pāmū-chhū
loaves are, but I on-the-other-hand by-hunger destruction getting-am
 Hū utim mīrī bāp'nī pīs jū, nē tēnē kahīs
I having-arise: my of-father in-neighbourhood will-go, and to-him I-will-say

kē, "bīp, mē ākās sāmā tathā tārī agal pāp kīdhū-chho.
that, "father, by-me heaven against also of-thee before sin done-is
 Anē havē tārō dik'rō kahēwāwā hū yōgya nathī, manē tārā
And now thy son to-be-called I worthy am-not, me thy
 majūrō mā-nā ēk'nā jēwō gan'' Anē tē uthīnē pōtānā
servants-in-of of one like count'' And he having-arisen his-own
 bāp'nī pīcē gavō, nē tē hajī ghanō vīg'jō hatō tyārō
of-father in neighbourhood went, and he yet great distant was then
 tēnā bāpē tēnē dīthō, nē tēnē karunā āvī, nē tē
his by father (as-) for-him he-was-seen, and to-him pity came, and he
 dōdīnē tēnī kōtē wāl'gavō, nē tēnē ohuīmban kīdhū
having-run his on-neck was-embraced, and to-him kiss was-done
 Anē dik'rāc tēnē kahyū kē, 'bāp, mē ākās sāmā
And by the son to-him it-was-said that, 'father, by-me heaven against
 tathā tārī agal pīp kīdhū-chhe, nē havē tārō dik'rō kahēwāwā
also of-thee before sin done-is, and now thy son to-be-called
 hū yōgya nathī' Pan bāpē pōtānā dās'nē kahyū
I worthy am-not' But by-the-father his-own to-servants it-was said
 kē, 'uttam wāstra lāi-āwō, nē tēnē pahārāwō, nē
that, 'excellent garment having-taken-come, and to-this-one clothe, and
 tēnē hāthē vītī ghālō, nē pag-mā jōdā pahārāwō,
on-of-this one on-the-hand a-ring put, and feet-on shoes cause-to-wear,
 anē pālīlā wāchhar'dānē lāvīnē kāpō, nē āp'nē khāīnē
and the-fatted to calf having brought slaughter, and we all having-eaten
 inand karīc Kem-kē ā mārō dik'rō muō hatō, nē
rejoicing may male Because-that this my son dead was, and
 pāchhō jīw'tō thavō-chhe, nē khōwāclō hatō, nē jadyō-chho' Nē
afterwards living become is, and lost was, and got-is' And
 tō ānand kar'wā lāgyā
they rejoicing to-male began

Anē tēnō wadō dik'rō khūtar-mā hatō Nē tē āw'tā
And of-him the-great son the-field-in was And he in-coming
 ghar'nī pāsē pahōchyō Tyarē tēnē rāg tathā nāch
of-the-house in-neighbourhood arrived Then by-him music also dancing
 sūbhajyā Anē tēnē ohāk'rō-mā-nā cēk'nē bōlāvīnē puchhyū
were heard And by him the-servants-in-of to one having-called it-was-asked
 kē, 'ā sū chhe?' Nē tēnē tēnē kahyū kē, 'tārō
that, 'this what is?' And by-him to-him it-was-said that, 'thy
 bhāi āvyō-chhe, nē tārā bāpō pālīlā wāchhar'dānē
brother come-is, and thy by-father the-fatted (as-) for-the calf
 kapāvyō, kem-kē tē tēnē sahī-salāmat pāchhō mālyō-chhe'
it-has been-slaughtered, because that he him safe-sound back-again got-is'

Pan tē gussē thayō, nē māl̥h̥c āw'wānī tēnī khuṣī nahōtī
But he in-anger became, and inside of-going of-him pleasure not-was.

Mātē tēnā bāp̥c bahār āvinē tēnē
Therefore his by-father outside having-come (as-) for-him

sam'jāvyō Pan tēn̥c uttar āp'tā bāp'n̥c
he-was-caused-to-understand But by-him answer in-giving to-the-father

kahyū kē, 'jō, āt'lā waras hū tārī chāk'rī karū-ohhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and

tārī ājñā mē, kadī ullanghī nathī, tō-pan mārū mitrōnī
thy order by-me ever transgressed is-not, nevertheless my of-friends

sāthē khuṣī kar'wān̥c, tē man̥c bōk'diyū pan kadī
in-company rejoicing for-making, by-thee to-me a-lid even ever

nahōtū-āpyū Pan ā tārō dīk'rō, jēnē kas'bēnōnī sāth̥c tārī
not-was-given But this thy son, by-whom of-harlots in-company thy

sampat khāī-nākhī, tēnā āw'tā-j tē tēn̥c sārū
property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for

pālēlā wāchhar'dānē kapāvyō' An̥c tēnē kahyū kē,
the-fatted (as-)for-the-calf it-was-slaughtered' And by-him it-was-said that,

'dīk'rā, tū mārī sāthē nitya chhe, n̥c mārū sagh'lū tārū
'son, thou of-me in-company always art, and mine everything thine

chhe Āp'nē tō khuṣī thawū tathā harkh kar'wō
is By-us-all on-the-other-hand rejoicing to-become also joy to-make

jōitō-hatō, kem-kē ā tārō bhāī muō hatō, nē pāohhō
being-proper-was, because-that this thy brother dead was, and afterwards

jīw'tō thayō chhe, nē khōwāēlō hatō, nē jadyō-chhe'
living become-is, and lost was, and got-is'

OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Singh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurjī Edalji's Gujarātī dictionary, p. xiv

[No 2.]

INDO-ARYAN FAMILY

CENTRAL GROUP.

GUJARĀTĪ

A POEM BY NAR-SINGH MĒTĀ (OIRC 1450 A D)

પઢો રે પોપટ રાજ્ય રામની સતી સીતા પઢાવે ॥
 પામે બધાની પાજડે, મુખે રામ જપાવે ॥
 પોપટ તારે કારણે લીલા વાશ વઢાવું ॥
 તેનું ધડાવું પોપટ પાજડે, હીંગ રતને જડાવું ॥
 પોપટ તારે કારણે શી શી રસોઈ રધાવું ॥
 સાકરના કરી ચૂરમા ઉપરથી પીરમાવું ॥
 પાખ પીળી ને પગ પાકુરા, કોટે કંઠે કાળો ॥
 નરસાઈના સ્વામીને બન્ને રાગ તાણી રપાસો ॥

TRANSLATION

Recite, O Parrot, may Sitā, the chaste (wife) of King Rāma, teach you
 Beside you having built a cage, may she cause you to mutter the name of Rām
 with your mouth
 Parrot, for you I cause green bamboos to be cut ,
 Of them, O parrot, I am getting a cage made , I am causing it to be studded with
 diamonds and jewels
 Parrot, for you what kinds of food shall I cause to be cooked ?
 Having made sugared powder of wheat, I shall pour (*ghī*) over (it) ,
 Your wing is yellow , and your foot is white , on your neck is a ring of black
 Worship the lord of Nar Sāi (Nar-Singh), troling a pleasant song

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad

[No 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP

GUJARATI

(DISTRICT AHMEDABAD)

એઃ હતો ગળ તેને માત તો દીઁગ માતે ઉપગ વીગ્યાઈ બહેન હતી આમે મામ આગ્યો અન્વાળો પખવાડો આગ્યો વન્દેશમનો દહાડો આગ્યો માતે ભાઈશીની વડુચેએ વરત માડ્યા બહેન કંદે, ભાભી, ભાભી, મને ટો'તો હુ ડર ભાભી ખોલ્યા, તમથી થશે નહિ બહેને કીધુ, થશે તોએ ડગીગ, નહિ થાય તોએ ડગીગ વીગ્યાઈ તો વગત લઈને મૂતા દોહલી ગીતે પૂર કરીને ઉજવ્યું વણે દહાડે ગોરમા રીઝ્યા, અને વીગ્યાઈને તો લીલા-લહેર થઈ ગઈ ભાભી બાભી જોઈ ગ્વા, ગોગમા ઉપગ લાઘણુ કરી ગોરમાએ મપના દીધા, આમ કાગલ નહિ મરે વીગ્યાઈની વેળા વિચારો તેની પેગવગત ડરો તમે મને કુલને માટે મોનાતુ કુલ આપ્યુ, પાણી સાટે દૂધ આલ્યુ, ખાવા માટે અમગત આલ્યા તમે વીગ્યાઈને કુખ પમાડ્યા વીગ્યાઈએ તો કુખની મારી કુલને સાટે જળ ચઢાવ્યા, ખાના માટે જળ ચઢાવ્યા, અને એવી રીતે જે ડ્યું તે ખગ ભાવથી ડ્યું વીગ્યાઈનુ પાણી તે તમાગ અમરતથી પણ મેં અદકુ ગપ્પુ મોનેથી તો અમે લીપીએ છીએ, ને અમગતથી અમે માણએ છીએ અમે તો ભાવના ભૂખ્યા છીએ વીગ્યાઈ જેવું ડગરો, તેને વીગ્યાઈ જેવુ થશે તમે ડગરો, તેવું તમે પામશો

[No 3]

INDO-ARYAN FAMILY

CENTRAL GROUP

GUJARĀTĪ

(DISTRICT AHMEDABAD)

TRANSLITERATION AND TRANSLATION

Ek	hātō'	rījā	T'cñē	sāt-tō'	dik'rā	Sātē'	upar	
One	was	king	To him	seven-veryly	sons	The-seven	above	
Vir-bāi	bāhen	hātī	Āsō	mās	āvō	Aj'wālō	pakh'wādō'	āvō
Fir-bāi	sister	was	Āsō in	month	came	Bright	fortnight	came
Wajē-da'arām'no'		dahādō	āvō	Sātē	bhāirōnī'		wahurōc	
Of-the-Froya-da'arā,		day	came	The-seven	of-brothers	by-sisters-in-law		
warat	mādvā	Bāhen	kāhē,	'bhābhī,	bhābhī,	manē		
voices	were begun	The-sister	says,	'sisters-in-law,	sisters-in-law,	to-me		
kō'tō'	hū	kārū'	Bībhī	bōlvā, ⁹	'tam-thī	thasē		
(if)-you-say, then	I	may-do'	The-sisters-in-law	said,	'you-by	it-will-become		
nahī'	Bāhenē	kīdhū'	'thasē,	tōi	kariś,	nahī		
not'	By the-sister	it was-said,	'it-will become,	even then	I-will-do,	not		
thāy,	tōi	kariś'	Vir-bāi	to	warat	lānē		
(if)-it-become,	even-then	I-will-do'	Fir-bāi	then	the-voio	having-taken		
sūtā' ⁹	Dōhēli	rītē	pūrū	karinē	ujavyū	Ghanē		
slept	Painful	in-manner	the-whole	having done	was-finished	In many		
dahādē	Gōr-mā	rījyā, ¹⁰	anē	Vir-bāinē	tō	lilā-lahē		
in-days	Gaurī-mother	was-pleased, and	to-Fir-bāi	on-the-one-hand	happiness			
thai-gai	Bhābhī-bābhī	jōi	rahī, ¹¹	Gōr-mā				
having become-went	The-sisters-in-law-etc	having-seen	remained	Gaurī-mother				
upar	lāghan	kārī	Gōr-māē	sap'nū' ¹⁰	dīdhā, ¹²	'ām		
upon	fasting	was-done	By-Gaurī-mother	dreams	were-given,	'in-this-manner		
karaṇ	nahī	sarē	Vir-bāinī	vāṇā	vohārō	T'cñī	p'rō	
object	not	may be-accomplished	Fir-bāi's	time	consider	Her	in-manner	

NOTES.—This story is in the colloquial Gujarātī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhman caste.

¹ The verb *hātō* is put out of its usual place at the end of the sentence for the sake of rhythm.

² The word *tō* is a common expletive used after numerals.

³ The *ē* at the end of *sātē* gives definiteness. The seven.

⁴ *Pak'h'wādō* is here colloquially used in the masculine. The usual form is *pak'h'wādōyā*, neuter.

⁵ *Wajē* is a colloquial form of *vijaya*.

⁶ *Ro*, *qō*, and *lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

⁷ *Kō'tō* is a colloquial contraction of *kāhō tō*.

⁸ *Kīdhū*, done, is quite commonly employed in the sense of *kāhyā*, said.

⁹ The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

¹⁰ *Sap'nā*. Here the plural is used instead of the singular to indicate respect.

warat karō Tamē manē phul'nē sātē sōnānū phul āpyū, pānī
vows make By-you to-me of-flower for of-gold flower was-given, water
 sātē dūdh ālyū, khāwā sātē am'rat ālyū Tamē
for milk was-presented, eating for nectar was-presented By-you
 Vir-bāinē dukh pamādyā Vir-bāiē tō dukh'nī
to-Vir-bāi pain was-caused-to-each By-Vir-bāi on-the-other-hand of-pain
 mārī phul'nē sātē jal chadhāvyā, khāwā sātē jal
the-struck one of-flower for water was-offered, food for water
 chadhāvyā, anē ēvī rītē jē karyū, tē kharā bhāw-thī
was offered, and such by-manner what was-done, that true feeling-from
 karyū Vir-bāinū pānī tē tamārā am'rat-thī pan mē ad'kū
was-done Vir-bāi's water that your nectar-than even by-me more
 ganyū Sōnē-thī tō amē līpiē-chhiē, nē am'rat-thī amē
was-reckoned In-gold-by indeed we smearing-are, and nectar-by we
 mājiē-cahiē Amē tō bhāw'nā bhūkhyā chhiē Vir-bāi
scouring-are We on-the-other-hand of-affection hungry are Vir-bāi
 jēwū kar'sē, tēnē Vī-bāi jēwū thaśē Tamē kar'sō, tēwū
as he-will-do, to-him Vir-bāi as it-will-become You will-do, so
 pām'sō '
will-you-get '

FREE TRANSLATION OF THE FOREGOING

There was a king He had as many as seven sons These seven brothers had but one younger sister named Virbāi It was the month of Āśvin, the bright fortnight, and the day of the *Vijaya-daśumī* The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day The sister says, 'dear Sisters, I would also do it, if you let me' The sisters-in-law replied, 'you are not able to go through it' The sister said, 'I will go through it, whether I have the ability or not' As for Virbāi, she went through the initiatory ceremonies, and laid herself down In spite of insurmountable difficulties she finished it up to its closing ceremonies As days went by, the goddess, Mother Gaurī, was pleased with her, and Virbāi was blessed with great happiness Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way Think of the circumstances under which Virbāi performed her vow Do as she did In place of a flower, you gave me a gold flower, in place of water you gave me milk You gave me the most delicious dishes in place of ordinary dishes You put Virbāi to immense trouble As for Virbāi, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart I considered the water given by Virbāi as of greater value than even the nectar given by you As for gold, we smear our ground with it, and we scrub our pots with nectar It is devotion that we hunger for Those who do as Virbāi did will get what Virbāi has got You will get as you will do'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI

STANDARD DIALLECT

(DISTRICT BROACH)

મહારાવનો ગરબો.

કેદી બન્યોરે બુપાળ, મહારાવ કેદી બન્યોરે,
લાગી પકડતાં ન વોગ, મહારાવ કેદી બન્યોરે. ટેક
મવત ઝોગણીસં એકત્રીસ, પોમ માસ ગુરવાર,
મુકલ પક્ષની માતમે, જોને જાલ્યો ઝ઼ અસવાગ

મહારાવ૦ ૧

મલવા આવ્યા મહીપતી, બેશી શુદર વેહેલ,
પકડ્યો તેને એક પલકમા, ત્યારે પામ્યો જ્યા નવ ઘેર

મહારાવ૦ ૨

કાધો કાપમા કેદ ને, જપત કહું ધરખાગ,
પાપ મુકે નહી કોઈને, એ તો કોણુ કરે વેહેવાર

મહારાવ૦ ૩

કુવાઈ દ્રરી અંમેજની, થરથગ ધૂળે લોક,
થમે હવે શું ગાયનું, મહુ પામ્યા અતીશે શોક

મહારાવ૦ ૪

રાણી બે રૂદન કરે, સુના કમાખાઈ સોત,
કરે પ્રાર્થના ઈગની, હવે આપો હમાઈ મોત

મહારાવ૦ ૫

આવ્યા વિપ્ર દેશ પરદેશના, બેઠા કરે બહુ જપ,
ધ્યાન ધરે જીગદીશનું, જાણે કાલે છુતી જશે નૃપ

મહારાવ૦ ૬

કહે મહારાવ વાંક શો, કાધો મુજને કેદ,
કગ્ગે નેડી કહે કરગરી, મને ખોલી બતાવેની બેદ

મહારાવ૦ ૭

મર છુઈસ પેલી કહે, કાધો રાખ તમે કેર,
સરખતમા ઘોલી કરી, તમે પાશું કરનલને જોહર

મહારાવ૦ ૮

ડરનક દેર ગણી તણો, રેતીડેન્ટ સરદાર :
તેને હજુવા કારણે તમે લેશ કરી નહી વાર

મહારરાવ૦ ૯

મહારરાવ વિરમય થઈ, બોલીએ દીન વચન ,
નથી ખબર એ સુનને, માંહે બહુરે બને છે મન

મહારરાવ૦ ૧૦

સર હુઈસ પેલી હું, ન્યાય થશે પવિત્ર ,
નહી કરશે ચિતા હી, તમે ધીરજ રાખો મિત્ર

મહારરાવ૦ ૧૧

બરૂચમાં બન્યો સહી, આ ગરબો રસાલ :
જ્યારીતો તે લઈ ગયા બેને મદ્રાસમાં કુપાળ

મહારરાવ૦ ૧૨

[No. 4.]

INDO-ARYAN FAMILY

WEST-CENTRAL GROUP.

GUJARĀTĪ

STANDARD DIALECT

(DISTRICT BROACH)

TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW¹NŌ GAR¹BŌ
OF-MALĀR-RĀW SONG

Kēdī banyō-rē bhupāl, - Malāi-Rāw kēdī banyō-rē
A-captive became-O the-protector-of-the-earth, Malāi-Rāw a-captive became-O
Lāgī pakad^{tā} na wār, Malār-Rāw kēdī banyō-rē
There-was-undergone in-capturing no delay, Malār-Rāw a-captive became-O

॥ Tēk ॥

॥ Refrain ॥

Samvat ōganisē-ēkatris, Pōs mās guū-wār,
Samvat nineteen-hundred-thirty-one, Pōs month Thursday,
Sukal paksh^{nī} sāt^{mē} jōnē jhālyō jhat as^{wār}
Bright the-half-of on-the-seventh see arrested-(him) suddenly by-the-troops

Malār-Rāw, etc ॥ 1 ॥

Malār-Rāw, etc ॥ 1 ॥

Mal^{wā} (for mal^{wā}) āvvā mahīpatī, beśī sundai (for sundar) vēhēl,
To-visit came the-lord-of-the-earth, sitting a-beautiful chariot,
Pak^{dyō} tēnē ēk palak-mā, tyārē pāmyō jawā naw gher
He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house

Malār-Rāw ॥ 2 ॥

Malār-Rāw ॥ 2 ॥

Kidhō kām^{mā} ēd nē japat kanyū ghar-bār,
He-was made the-camp-in a-captive and attached was-made (his) house-(and-)property,
Pāp mukē nahī kōinē, ē tō kōn karē vēhēwār?
Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malār-Rāw ॥ 3 ॥

Malār-Rāw ॥ 3 ॥

Du^{wāi} pharī Angrē^{nī}, thai thar dhrūjē lōk,
A-proclamation went-round of-the-English, shiveringly trembled the-people,
Tha^{sē} havē sū rāy^{nū}, saū pāmyā¹ atīsē śōk
Will-become now what of-the-king, all got excessive grief

Malār-Rāw ॥ 4 ॥

Malār-Rāw ॥ 4 ॥

¹ Pām^{wū} although a transitive verb is construed as though it were intransitive

Rānī be rūdan karē, Sunā Kamā-bāī sōt,
Queens two weeping make, Sunā-(bāī) Kamā-bāī with,
 Karē prārthanā Īś'nī, 'havē āpō hamārũ mōt'
They-make a-prayer of-God, 'now give our death'

Malār-Rāw ॥ 5 ॥

Malār-Rāw ॥ 5 ॥

Āryā vipra dēs par-dēs'nā, bethā karē bahu
There-came Brāhman (of-)the-county of-other-countries, seated make much
 jap,
incantation,

Dhyān dharē Jugadis'nū, jānē kālē chhutī (for chhutī) jaśē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free

nrip
the-king

Malār-Rāw ॥ 6 ॥

Malār-Rāw ॥ 6 ॥

Kahē Malār-Rāw 'wāk sō kīdhō muj'nē kēd,'
Says Malār-Rāw 'fault what was-made to-me a-captive,'
 Kar jōdī kahē karagarī, 'manē khōlī
The-hands having-folded he-says having-employed, 'to-me having-disclosed
 batāwōnī bhēd'
do-show the-mystery'

Malār-Rāw ॥ 7 ॥

Malār-Rāw ॥ 7 ॥

Sar Luis Pēlī kahē, 'kīdhō iāy tamē kēr,
Sir Lewis Pelly says, 'committed O-king by-you a-bad-act,
 Sarbat-mā ghōlī-karī, tamē pāvū kar'nal'nē jēher
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison

Malār-Rāw ॥ 8 ॥

Malār-Rāw ॥ 8 ॥

Kar'nal Phēr rānī-tanō Rēsident Sar'dār,
Colonel Phayre the-Queen-of the-Resident General,
 Tīnī han'wā kār'nī, tamē lēs karī nahī wār'
Him to-kill for, by-you a-little was-made not delay'

Malār-Rāw ॥ 9 ॥

Malār-Rāw ॥ 9 ॥

Malār-Rāw vismay-thai bōlō (for bōlvō) dīn vachan,
Malār-Rāw being-astonished spoke humble words;
 'Nathī khabar ē muj'nē, mārū bahu-rē bajē-ohhe man'
'There-is-not knowledge (of)-this to-me, my excessive-O burns mind'

Malār-Rāw ॥ 10 ॥

Malār-Rāw ॥ 10 ॥

Sar	Luis	Pēli	kaḥē,	'nyāy	thaśē	pavitra,		
Sir	Lewis	Pelly	says,	'justice	there-will-be	pure,		
	Nahī	kar ^o śō	chintā	kadī,	tamē	dhīraj	rākhō	mitra
	Do-not	make	anxiety	ever,	you	patience	keep	O-friend
Malār-Rāw || 11 ||								
Malār-Rāw || 11 ||								
Bharuch-mā		banyō	sahī,	ā	gar ^o bō	rasāl,		
Broach-in		was composed	indeed,	this	song	interesting,		
	Ō-chītō	tē	lai-gayā,	jōnē	Madras-mā	bhupāl		
	Unexpectedly	they	carried-off,	see	Madras-in	the-protector-of-the-earth		
Malār-Rāw || 12 ||								
Malār Rāw || 12 ||								

FREE TRANSLATION OF THE FOREGOING THE SONG¹ OF MALHĀR-RĀO

Refrain — Malhār-rāo, the protector of the earth, became a captive Suddenly did he become a captive

- (1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home
- (3) In the camp he was made a captive, and his house and property were attached Sin leaves no one unpunished Who therefore would do a sinful act?
- (4) The English made proclamation, and the people trembled and shivered They all felt excessive grief in their doubt as to what would now become of the king
- (5) His two queens, Sunā-bāi and Kamā-bāi, weep and pray to God to end their lives
- (6) Brāhmans came from near and far, and sat and made incantations They meditate on the God of the universe, as if the king would be set free to-morrow
- (7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery
- (8) Says Sir Lewis Pelly, 'O king, you have committed a bad act You mixed poison in sharbat and gave it to the Colonel to drink'
- (9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him'
- (10) Malhār rāo was astonished and spoke humble words, 'Nothing know I of this My mind is on fire'
- (11) Says Sir Lewis Pelly, 'pure justice will be done Be not anxious Keep patient, my friend'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras

¹ A gar^obō is a kind of song sung by women, while dancing in a circle.

NĀGARĪ GUJARĀTĪ

The Nāgar Brāhmans have always formed an important part of the Gujarat community. The literary form of the Apabhramśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhramśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

NĀGARĪ DIALECT

(BOMBAY TOWN AND ISLAND)

एक माणसने बे कोकरा हता । अने ते-मां-ना न्हाना पोताना बापने कष्टुं के बापा तमारी माल मिलकत-मां-थी जे हिस्सो मारो आवतो होय ते मने आपो । ते-थी तेणे पोतानी मिलकत तेओ-मां वेहेची आपी । बहु दिवस थयां नही एटला-मां तो न्हाना कोकराए सघळी पूंजी एकठी करीने दूर देश तरफ प्रयाण कष्टुं ने पोतानुं सर्वस्व उन्मत्तायी-थी उडावी नाखुं । तेनी पास कोई शेष रक्षुं नही अने ते वखते ते देश-मां मोटो दुष्काळ पद्यो ने ते मोटी आपत्ती-मां आव्यो । एथी ते ते देश-ना एक नागरिकनी पास गयो अने तेना आश्रय-मां रक्ष्यो । तेणे तेने पोताना खेतर-मां डुकर चराववा मोकल्यो । अने डुकर जे कालां खातां हतां तेज खाईने पेट भरवाने पण ते मग्न थात । पण ते पण कोइए तेने आप्यां नही ॥

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND)

TRANSLITERATION AND TRANSLATION.

Ek mānas'nē be chhōk'rā hatā Anē tē-mā-nā nhānāē
A-certain to man two sons were And them-in-of by the-younger
 pōtānā bāp'nē kahyū kē, 'bāpā, tamārī māl-mil'kat mā-thī
his-own to-father it-was-said that, 'father, your goods-and-property-in from
 jē hussō mārō āw'tō hōy tē manē āpō' Tē-thī tēnē
what share my coming-may-be that to-me give' Therefore by him
 pōtānī mil'kat' tēō mā vēhēchī āpī Bahu dīwas thayā nahi
his own property them-in having-divided was given Many days passed not
 ēt'lā-mā tō nhānā chhōk'rāē sagh'ī pūji ēk'thī karīnē
meanwhile-in that younger by-son all substance together having-made
 dūr dēs-taraph prayān karyū, nē pōtānū sarwaswa
distant country towards departure was-made, and his-own substance
 unmattāyī-thī udāvi-nākhyū Tēnī-pāsē kāī sēs'h rahyū nahi,
reluctant-living by was squandered Of-him-near any remainder remained not,
 anē tē-wakh'tē tē dēs-mā mōtō dushkāl padyō nē tē mōtī
and at-that-time that country-in mighty famine fell and he great
 āpatti-mā āvyō Tē-thī tē tē dēs'nā ēk nāg'rik'nī pāsē gayō,
want-in came Therefore he that of-country one of-citizen near went,
 anē tēnā āsray-mā rahyō Tēpē tēnē pōtānā khētar-mā dukkar
and his shelter-in lived By-him to-him his-own field-in swine
 oharāw'wā mōk'lyō Anē dukkar jē chhālā khātā hatā tē-j
to-graze he-was-sent And the-swine what husks eating were that-even
 khānē pēt bhar'wānē pan tē magna thāt, pan tē
having-eaten belly to-fill even he happy would-have-become, but that
 pan kōiē tēnē āpyā nahi
even anyone-by him-to was-given not

BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāthī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāthī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīś* for the Arabic-Hindōstānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāthī, we may quote the use of *śōp'wāñ*, instead of *āp'wāñ*, to give, *bār gām* (cf. Marāthī *bāhār gāñ*), to a distant village, *wāpar'wāñ*, to squander, and *gajāj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāthī.

[No 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

GUJARĀTĪ.

BOMBAY DIALECT

(BOMBAY TOWN AND ISLAND)

एक माणसने वे छोकरा हता । ते-माँ-ना नाना छोकराए तेना बापने कछुँ के बापा मारो भाग मने शोपो । बापे तेनी दोलतना वे भाग कया । थोडा दिवस पछी नानो छोकरो पोतानी दोलत लई बार गाम गयो अने त्याँ वोहके हाथे पोतानी दोलत बापरी-नाखी । अने भारे तेणे वधी दोलत उडावी-नाखी त्यारे ते देश-माँ मोटो दुकाळ पछो अने पैसानी एने गरज लागी । त्यारे ते देशना एक रहीश पाँसे गयो जेणे एने खेतर-माँ डुकरो चारवा मोकल्यो । डुकरो खाता तेकाल खाई एणे पोतानुँ पेट भयुँ-हीत पण ते कोइए एने आप्या नहीं ॥

TRANSLITERATION AND TRANSLATION

Ek	mānas'nē	be	chhok'rā	hatā	Tc-māñ-nā	nānā	chhok'rāē	
One	to-man	two	sons	were	Them-in-of	the-younger	by-son	
tēnā	bāp'nē	kahyū	kē,	'bāpā,	māñō	bhāg	manē	śōpō '
his	to-father	it-was-said	that,	'father,	my	share	to-me	give '
Bāpē	tēnī	dōlat'nā	be	bhāg	kayā	Thōdā	dīwas	paohhī
By-the-father	his	of-wealth	two	shares	were-made	A-few	days	after
nānō	chhok'rō	pōtānī	dōlat	lāi	bār	gām	gayō,	
the-younger	son	his-own	wealth	having-taken	a-distant	village	went,	
anē	tyā	bōh'lē-hāthē	pōtānī	dōlat	wāp'rī-nākhī	Anē	jhārē	
and	there	with-excessive-hand	his-own	wealth	squandered-entirely	And	when	
tēnē	badhī	dōlat	udāvī-nākhī,	tyārē	tē	dēs-māñ	mōttō	dukāl
by-him	all	wealth	was-wasted-entirely,	then	that	country-in	a-mighty	famine

padyō, anē paisāni ēne giraj lāgī Tyārē tē dēś'nā ēk rahīś
fell, and of-money to-him want began Then that of-country a citizen
 pāsē gavō, jēnē ēnē khētai-mā dukk'rō chār'wā mōkalyō
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent
 Dukk'rō khātā, tē chhāl khāi ēnē pōtānū pēt
The-swine used-to-eat, those husks having-eaten by-him his-own belly
 bhāryū-hōt, pan tē kōiē ēnē āpyā nahī
filled-would-have-been, but they by-anyone to-him were-given not

GĀMADIĀ

The Gāmadiā, or Grāmya, Gujarātī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur'tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmadiā Gujarātī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*, the tendency to pronounce a *y* when it follows another consonant in standard Gujarātī, before the consonant, and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

SURATĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Suratī*, or the language of Surat

In pronunciation, *Suratī* continually pronounces the letter *s* as *h*, as we find in the Bhil languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten, *mānah*, for *mānas*, a man, *hārō* for *sārō*, good, *hū*, for *sū*, what? *hōdē*, for *sōdē*, near

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hū* or *ū*, pronounced *ū*, I, *utō* for *hutō*, a dialectic form of *hatō*, was, *kaū* for *kahū*, I say

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhū*, I am, is pronounced *sū*

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōdā* or *thōdā*, few, *ēk'ṭhū* or *ēk'ṭhū*, in one place, *ḍiḍhū*, *ḍiḍhū*, or *ḍiḍhū*, given, *tangī* or *tangī*, want, *tem* or *tem*, that much, *ḍiṭhō* or *dīṭhō*, seen, *tamārō* or *tamārō*, your, *tū* or *tū*, thou, *tēḍinē* or *tēḍinē*, having called, *dāh'dō* for *dahādō*, a day. Cerebral *n* and *l* are rare. Thus we have *lāran*, not *kāran*, a cause, *galē*, not *galē*, on the neck

The letter *n* is often changed to *l*. Thus, *nāllō* for *nānō*, younger, *lākh'wū*, for *nākh'wū*, to throw

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger, *ḍiṭhō*, seen, *nōkkar* or *nōkar*, a servant, *ammē*, we, *mmārō*, my

The letter *gh* is pronounced as *z*. Thus, *ghād*, pronounced *zād*, a tree

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *s*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy'rō* or *māirō*, for *māryō*, struck, *pāy'dō* or *pāidō* for *pādyō*, caused to fall, made, *chāy'lō* or *chāilō*, for *chālyō*, went, *may'lō* or *mailō*, for *malyō*, met, *pōy'rō*, for *pōryō* or *pōryō*, a son

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bihārī

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp'nē* or *bāpānē*, to a father, *bāpō* or *bāpāō*, fathers

The following are the first two personal pronouns —

	I		Thou.	
	Sing	Plur	Sing	Plur
Nom	ū	hamē, ammē, ammō	tū	tamē, tammē, tammō
Agent	mē	hamē, ammē, ammō	tē	tamē, tammē, tammō
Gen	mārō, mmārō	hamārō, ammārō	tārō	tamārō, tammārō

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised

Besides the usual standard forms, *hē* is also used to mean 'that'

The following are the forms of the verb substantive —

Present

	Sing	Plur
1	<i>chhaurũ, chhũ, chhe, chha</i>	<i>chhavyē, chhīē</i>
2	<i>chhe, chha</i>	<i>chhō, chhe, chha</i>
3	<i>chhe, chha</i>	<i>chhe, chha</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *saurũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike

	Sing	Plur
1	<i>mārũ-chh</i>	<i>mārīē chh</i>
2	<i>mārē-chh</i>	<i>mārō-chh</i>
3	<i>mārē chh</i>	<i>mārē chh</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mār^otō-tō*, I was beating

The formation of the past participle has been explained under the head of pronoun

The future is sometimes written as in the standard dialect,—thus, *mārīs*, I will strike, but the *ś* is pronounced as *h*, so that the true form of the future is—

	Sing	Plur
1	<i>mārīh</i>	<i>mār^ohũ</i>
2	<i>mār^ohē</i>	<i>mār^ohō</i>
3	<i>mār^ohē</i>	<i>mār^ohē</i>

Sometimes the future ends in *ā* or *wānō*. Thus, *ũ ut^hā*, I will arise, *ũ jawā*, I will go, *ũ kēwānō*, I will say

The following specimen of Sur'ti is provided by the Collector of Customs, Bombay
It is printed, as received, in the Dēva-nāgarī character

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP

GUJARĀTĪ

SUR'ti DIALECT

(VILLAGES OF SURAT AND BROACH).

एक जणने बे पोयरा उता । ते-माँ-ना नाझाण वापने कयुं के वापा जे मिलकत मारि भागे
आवे ते मने आपी-लाखो । बापे मिलकतना बे भाग पाइडा । थोडा (ठोडा) डाह्दा-माँ नाझो
पोयरो सगलुं एकथुं (एकहुं) करीने दूर मुलख चाइलो ने तां पोतानी दोलतना बटाणा ववडाइवा ।
भारे तेणे सगलुं उदावी-दीहुं (डीहुं) ते बखते ते मुलख-माँ मोटो दुकाल पइडो अने तेने तगी (टगी)
पइवा लागी । एटले ते ते मुलखना रेनारने मइलो जेणे तेनी जमीन-माँ डुकर चारवा भोकइलो ।
तेणे पोतानुं पेट डुकर खाता ते कुसका-थी भइरुं-होत पण ते फोइण तेने आइपा नई । अने ते
वारे तेनी सुढ ठेकाणे आवी ते बोइलो के मारा वापने तां राखेला केटला वडा मानहोने जोये
टेम (तेम) खावानुं मले-छे ने वली ऊंचुं मुके-छे अने उं तो भुखे भरुं-हुं । उं उठा ने मारा वाप
होडे जवा ने केवानो के वापा में टमारी (तमारी) आगक ईहरोनी वाँक कइरो-छे अने तमारो
होकारी केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखो । ते उइठो ने तेना वाप
होडे आइवो । पण हजु घणो आवो उतो ते वारे तेना बापे तेने दीठा (डिटो) । तेने दया
आवी ने ते दोइडो ने गले वलगी-पइडो अने वच्ची कीधी । पोयराए कयुं वापा में टमारी खडु
(रजु) ईहरोनी घुनो कइरो-छे अने टमारो पोयरो केवडावा मने लाजम नथी । पण बापे नोकरोने
तेडीने (टेडीने) केयुं के सकय-माँ सकइ 'भञ्जो लावी ने एने पेरावी । एना ह्याय-माँ बीटी घालो
ने पगे जोदा (जोडा) पेरावी अने कउं के चालो आपणे खाये पीये ने गम्मत कयें केम-के आ
मारो पोयरो मरी-गइलो-तो ते फरी-ठी (थी) जीवटो थइलो-छे ने खोवई-गइलो-तो ते पाछो जइडो
छे । ने तेओ गम्मत करवा लाइगा ॥

तेनो वडो पोयरो खेतर-माँ उतो । ते जेम जेम घेर तरफ आइवो तेम गान-तान-ना अवाज
संभकाया । तेणे एक चाकरने बोलाइवो अने पुइहुं के आ हुं छे । तेणे केयुं के तारो नाझो
भई आइवो-छे अने तारा बापे एक जाफट आली-छे । कारन के ते हारी पठेम ह्याजी-हमो
आइवो-छे । ते-ठी ते गुस्से थयो अने घर-माँ पेठो नई । तेठी तेनो बाप बार आइवो अने
तेना काला वाला कइरा । तेणे तेना बापने कयुं के में तमारी (टमारी) केटला वधा (बइ)
वरइो थया वरदास्त कइरी-छे अने कोई बखत मजात तमारा (टमारा) हुकम तोइडा नथी ।
तो-पण तमे मारा दोस्डारी भेगी गम्मत उडाववा एक वोकहुं पण आइलुं-नथी । पण आ
पोयरो जेणे तमारी माल-मता राँडी-माँ फने-फात-करी मुकी-छे ते आइवो ते-हारु तमे एक
जाफट (भाफट) आइपी । तेणे जबाप आइलो बेइ तूं (टूं) तो हर-हमोस मारी साठे रहि-छे
अने ते-इी जे सगलुं मारी कने छे ते तारुं छे । अने आ तारो भई मरी-गइलो-तो ते जीवटो
पाछो आइवो-छे अने गुमइ गइलो ते पाछो जइडो छे । माटे गम्मत करी राजी थवं ए बडो-
वड छे ॥

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SURĀTĪ DIALECT

VILLAGES OF SURAT AND BROACH

TRANSLITERATION AND TRANSLATION

Ek	jan'nē	be	pōy'rā	utā	Tē-mā-nā	nāllāē	bāp'nē
One	to-man	two	sons	were	Them in-of	by-the-younger	to-the-father
kayū	kē,	'bāpā,	jē	mīl'kat	mārē	bhāgē	āvē, tē
it-was-said	that,	'father,	what	property	in-my	in share	may-come, that
manē	āpī-lākhō	(for nākhō)		Bāpē	mīl'kat'nā	be	bhāg
to-me	give-away			By-the-father	of-the-property	two	shares
pāidā	Thōdā	(or thōdā)	dāh'dā-mā	(for dahādā-mā)	nāllō	pōy'rō	
were-made	A-few		days-in		the-younger	son	
sag'lū	ēk'thū	(or ēk'thū)	karinē	dūr	mulakh	chālō,	nē tā
everything	in-one-place		having made	a-far	country	went, and	there
pōtānī	dōlat'nā	watānā	waw'dāwā	Jhārē	tēnē	sag'lū	
his own	of-wealth	peas	threw-away ¹	When	by-him	everything	
udāvi	(for udāvi)-dīdhū	(or dīdhū, for dīdhū),	tē	wakh'tē	tē	mulakh-mā	
	was-squandered-completely,		that	at-time	that	country-in	
mōtō	dukāl	pardō,	anē	tēnē	tangī (or tangī)	pad'wā	lāgī
a-mighty	famine	fell,	and	to-him	want	to-fall	began
Ē'lē	tē	tē	mulakh'nā	rēnār'nē	maīlō	jēnē	tēnī
In-the-meantime	he	that	of-country	to-a-dweller	met	by-whom	his
jamīn-mā	dukkar	ohār'wā	mōkailō	Tēnē	pōtānū	pēt	dukkar
land-in	swine	to-feed	he-was sent	By-him	his-own	belly	swine
khātā,	tē	kus'kā-thī	bhairū-hōt,	pan	tē	kōlē	
used-to-eat,	those	husks-by	filled-would-have-been,	but	those	by-anyone	
tēnē	āpā	naī	Anē	tē	wārē	tēnī	sudh (for sudh) thēkānē
to-him	were given	not	And	that	at-time	of-him	sense in-place
āvī,	tē	bōilō	kē,	'mārā	bāp'nē	tā	rākhēlā
came,	he	said	that,	'my	in-of-father	near	hired
badhā	(for badhā)	mānabōnē	jōyyē	tem (or tem)	khāwānū	malē	chhe,
all		to-men	is-sufficient	so-much	of-eating	they-getting-are,	
nē	walī	ūchū	mukē-chhe,	anē	ū	tō	bhukhē
and	also	above	leave,	and	I	on-the-other-hand	by-hunger
marū-chhū	Ū	uthā	nē	mārā	bāp	hōde	jawā
dying-am	I	will-arise	and	my	father	near	will-go
							nē
							kēwān
							will-say

¹ Threw away like peas, squandered.

kē, “bāpā, mē tamārī (or tamārī) āgal Ihar'nō wāk kaīrō-ohhe, anē
that, “father, by-me of-you before of-God sin done-is, and
 tamārō ohhōk'rō kēw'dāwā manč lājam nathī Manē tamārā nokar
your son to-be-called to-me fitness is-not Me your servant
 pethē rākhō”’ Tē uīthō nē tēnā bāp hōdē āwō Pan haju ghanō
like keep”’ He arose and his father near came But yet much
 āghō utō, tē wārē tēnā bāpū tēnē dīthō (or dīthō)
distant he-was, that at-time his by-father as-for-him he-was-seen.
 Tēnē dayā āvī nē tē dōidō nč galē wal'gī-paīdō, anē
To-him compassion came and he ran and on-neck embracing-fell, and
 bachchī kidhī. Pōy'rāē kayū, ‘bīpā, mē tamārī
kiss was-made By-the-son it-was-said, ‘father, by-me of-you
 rubadu (or raju) Ihar'nō ghunō kaīrō-ohhe, anē tamārō pōy'rō kēw'dāwā
before of-God sin done-is, and your son to-be-called
 manē lājam nathī. Pan bāpē nōkkarōnē tēdinē (or tēdinč)
to-me fitness is-not’ But by-the-father to-the-servants having-called
 keyū kē, ‘sakay-mā sakai jhabbō lāwō nē ēnē pērāwō
it-was-said that, ‘good-in good a-robe bring and to-this-one put-on
 Enā hāth-mā vītī ghālō, nē pagē jōdā (for jōdā) pērāwō,
Of-this-one hand-on a-ring put, and on-feet shoes put-on,
 anē kaū kē, “chālō, āp'nē khāyyē piyyē nē gammat (for gamat)
and I-say that, “come, let-us-all eat drink and merriment
 karyē, kem-kē ā mārō pōy'rō marī-gailō-tō, tē pharī-thī (or thī)
make, because-that this my son dead-gone-was, he again
 jīw'tō (for jīw'tō) thailō-ohhe, nē khōwāi-gailō-tō, tē pāchhō jaidō
living become-is, and lost-gone-was, he again recovered
 ohhe.”’ Nē tēō gammat kar'wā lāigā
is.”’ And they merriment to-make began

Tēnō wadō pōy'rō khētar-mā utō Tē jem-jem gher taraph
His elder son the-field-in was He as-as in-the-house towards
 āwō, tem gān-tān'nā awāj sābh'lāyā Tēnē ēk chākar'nē
came, so of-singing-music the-sounds were-heard By-him a as-for-servant
 bōlāwō, anē puchhū kē, ‘ā hū chhe?’ Tēnē keyū
he-was-called, and it-was-asked that, ‘this what is?’ By-him it-was said
 kē, ‘tārō nāllo bhai āwō-ohhe, anē tārā bāpē ēk jāphat
that, ‘thy younger brother come-is, and thy by-father a feast
 āli chhe, karan kē tē hārī paṭhem hājō-hamō āwō-ohhe.
given is, because that he well like safe-sound come-is
 Tē-thī (for -thī) tē gussē thayō, anē ghar mā pethō ‘nāī
That-from he in-anger became, and the-house-in entered not

Tē-thī tēnō bāp bār āiwō anē tēnā kālā-wālā kaīrā
That-from his father outside came and of-him entreaties were-made
 Tēnē tēnā bāp'nē kayū kē, 'mē tamārī (or tamāri) kētlā
By-him his to-father it-was-said that, 'by-me your how-many
 badhā (or baddhā) bar'hō thayā bardāst kaīrī-chhe, anē kōi vakhat majāt
all years were service made-is, and any time single
 tamārā (or tamārā) hukam tōidā nathī. Tō-pan tamē mārā
your orders broken were-not Nevertheless by-you my
 dōsdārō bhēgī gammat udāw'wā ēk wōk'dū pan ālū-nathī
friends with merriment to-cause-to-fly a kid even given is-not
 Pan ā pōy'rō jēnē tamārī māl-matā rādō-mā phanē-phāt-karī
But this son by-whom your property harlots in having-wasted
 mukī-chhe, tē āiwō tē-hāru tamē ēk jāphat (or jāphat) āipi '
thrown-is, he came him for by-you a feast was-given'
 Tēnē jabāp ālō, 'bettā, tū (or tū) tō har-hammēs
By-him answer was-given, 'son, thou on-the-one-hand always
 mārī sāthē rahē-chhe, anē tē-tthī (for thī) jē sag'lū mārī kanē
of-me with remaining at, and that-from what all of me near
 chhe, tē tārū chhe Anē ā tārō bhai mārī gailō-tō,
is, that thine is And this thy brother dead-gone-was,
 tē jiw'tō pāchhō āiwō-chhe, anē gumāi gailō, tē pāohhō jāidō-chhe,
he living again come-is, and lost went, he again recovered-is,
 mātē gammat karī rāji thawū ē badōbad chhe '
therefore merriment having-made happy to-be this proper is'

ANĀW'LĀ OR BHĀTHĒLĀ

This is the dialect spoken by Bhāthēlā or Anāw'lā Brāhmins of Surat, Jalalpur, Chikhli, Balsai, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Sur'tī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Dhōdiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur'tī. Thus, the word for 'सख' is written 'sa,' not 'chha,' and the present tense of the verb substantive is written

	Sing	Plur
1	se	stā
2	se	se
3	se	se

Thus, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

GUJARĀTĪ OF EASTERN BROACH

In the east of Broach, the language of the semi-civilized Bhīl tribes is Gujarātī, much mixed with the Bhīl dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har^hbhān* for *Sarbhān*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards *L* sometimes becomes *n* as in *nōh* for *lōh*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā*, as in *nōh^hhā* for *lōhē*, by the people. The dative plural ends in *hān*, as in *Talāvya^hhān*, to Talāvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har^hbhānⁿnā* or *Har^hbhānā*, of Sarbhān.

The sign of the locative is *mī*, as in *Angrēyī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we, *am^hhā* or *ām^hhā*, by us, *amāhān*, to us, *amā*, our (oblique), *tamī*, you, *tīyē*, by him, *tīyā*, his (oblique).

In Verbs, note *way-nī*, it does not become, *vīyō*, it became, *atā*, they were, *layō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyān*, we lived, *am^hhā* *īpīā māgyān*, we asked for money, *amāhān rūpīā nī āpyān*, money was not given to us.

The Future is as in Bhīl dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *ka^tnā*, we were doing, *majūrī jatī rī*, wages were going away, *rāt*, (if) you remain. Note the additional suffix in *ka^tnā* (for *ka^rtō*), as in Rānī Bhīl. *Rī*, of course, is for *īahī*, and *rāt* for *īahat*.

Examples of the Conjunctive Participle are *kaī*, having done, *chhōdī-n*, having left. Such forms are common in most Bhīl dialects. In *ja^tnē*, going, and *nē^tnē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *ī*. *nē* is itself derived from the ancient *tanē*.

[No 8]

INDO-ARYAN FAMILY

CENTRAL GROUP

GUJARĀTĪ

MIXED DIALECT OF EAST BROACH

રેવાશી અમી હરભાણના અમી હરભાણા રખે કતના તી આમ ૧૫-૨૦ વગમ રખે કયો તેઈ ગખા રપિઆ અમાહાન ૫ વરસ લગી ની આખ્યાન તાહા અમહ રપિઆ માખ્યાન તાહા નોકહ કહો કે આવત વગસ અમી રપિઆ આપુંકુ તાહા અમહ પાસો રખે રાખ્યો પછુ આવત વગમ પછુ રપિઆ ની આખ્યાન તાહા પાસા અમહ રપિઆ માખ્યાન તેથી ગામનોકહ રખે નેતનેન તલાખ્યાહાન આખ્યો તેથી મેહનત મજૂરી જતી રી તેથી ગામ છોડીન અમી ગાયકવાડીમી ડભોઈ તાણકા ગામ ગોપારપરામી ભઈતને ખેતી કનાહાક રજાન પછુ એક વગમ પાક્યો તયા ખીન વગસ યોડો ધણો વીયો તીન વગમ વરમાદ આલાની તાહા આમા ગામા તહી અતા તીયા કની ગયાન તાહા તીયે યોકયોક એટલો અનાજ આવત વગસ લગી માથી પુરો પયની વાસત અયેજમી જત મેહનત મજૂરી કઈ છવતા રાત આગ ૧ વગમ પાસા તમી આવળ

[No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

MIXED DIALECT OF EAST BROACH

TRANSLITERATION AND TRANSLATION

Rēwāṣī amī Har'bhān'nā. Amī Har'bhānā rakhō kat'nā,
Inhabitants we Sarbhān-of We of-Sarbhān watch were-doing,
 tī āsar 15-20 waras rakhō kayō Tēi rakhā rūpiā amāhān
that about 15-20 years watch was-done But of-watch money to-us
 5 waras-lagī nī āpyān Tāhā am'hā rūpiā māgyān Tāhā
5 years-for not was-given Then by-us money was-asked Then
 nōk'hā kahyō kē, 'āwat waras amī rūpiā āpūhū' Tāhā
by-people it-was-said that, 'coming year we money shall-give.' Then
 am'hā pāsō rakhō rākhyō, pan āwat waras pan rūpiā nī
by-us again watch was-kept, but coming year again money not
 āpyān. Tāhā pāsā am'hā rūpiā māgyān, tēthī gām-nōk'hā
was-given Then again by-us money was-asked, thereupon by-village-people
 rakhō nēt'nēn talāvyāhān āpyō Tēthī mēh'nat-majūrī
watch taking-off to-Talātyas was-given. Thence labour-working-for-hire
 jatī rī. Tēthī gām chhōdīn amī Gāy'k'wādī-mī Dabhōi
going-away was Thence village having-left we Gatkwādī-in Dabhoi
 talukā gām Gōpār-parā-mī jāit'nē khēti kanā-hārū rahyān, pan
Tālulā village Gōpālpur-in going cultivation making-for remained; but
 ēk waras pākhyō, tathā bij waras thōdō-ghanō vīyō Tīj
one year (the crop-)ripened, and second year scanty-very-(crop) became Third
 waras war'sād ālā-nī. Tāhā āmā gāmā tahī atā tiyā kanī
year rain was-given-not Then our of-village owner were his near
 gayān, tāhā tiyē yōkyō-k, 'ēt'lō anāj āwat waras lagī
went, then by-him it-was-said-that, 'so-much grain coming year-to
 mā-thī purō way-nī; wāsat Angrējī-mī jāt mēh'nat-
me-from sufficient becomes-not; therefore English-among going labour-
 majūrī kai jīw'tā rāt, āwat waras pāsā tamī āw'jā'
working-for-hire having-done living (yf-) you-remain, coming year again you come'

FREE TRANSLATION OF THE FOREGOING

We are inhabitants of Sarbhān We served as watchmen of Sarbhān for about 15
 or 20 years, but we were not paid for 5 years When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

PĀRSĪ GUJARĀTĪ

The Gujarātī spoken by Pārsīs varies from the standard form of the language in some respects like the Gāmadiā dialects, and has also some peculiarities of its own

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *d*, the dental *l* to the cerebral *l*, and the dental *n* to the cerebral *n*. Thus, *pariyō*, not *padyō*, he fell, *āgal*, not *āgal*, before, *tēnē*, for *tenē*, by him, *pan*, for *pan*, even. As in the Gāmadiā dialects, it shows a tendency to drop the letter *h*. Thus, *ā*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ll*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *dukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēl* for *ēl*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ā*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sū*, not *śū* or *hū*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus —

I am striking

	Sing	Plur
1	<i>mārū-ch</i>	<i>mārīē-ch</i>
2	<i>mārē-ch</i>	<i>mārō-ch</i>
3	<i>mārē-ch</i>	<i>mārē ch</i>

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mār^sē*, he will beat. The first person singular is *mā^sas*, not *mārīś*. Similarly, the first person plural is *mār^ssū*, not *mārīśū*.

The past participle sometimes inserts *r* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē*, to *kadī-bī hū tyā sūtē nahī* for *jō manē khabar hōt*, to *kadī pan hū tyā sūtī nahot*, if I had known, I should never have slept there.

The past participle of *javū*, to go, is *gīyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, *as* also occurs in the various dialects of Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhōk^rrāē gīyō*, the younger son went.

[No 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

PĀRSĪ-GUJARĀTĪ

(BOMBAY TOWN AND ISLAND).

એક સખસને બે છોકરા હતા તેમના ન્હાણા છોકરાએ પોતાના બાવાને કેયું બાવા તમારી દોલતમાથી જે હિસ્સો મારો થાય તે મને આપો તેથી તેને પોતાની દોલત તેવનમા વેચી આપી ધના દાદા થયા નહીં એટલામા ન્હાણા છોકરાએ પોતાની પુછ એકટી કરીને દૂર દેસાવર ગીયો ને તાં ખરાબ દોલતની અંદર બદલી ચુભાવી દીધી તેની પાસે એક પૈ પન રહી નહીં ને જે વખતે તે દેશમા મોદો દુકાલ પરિયો તેથી તે મોદો આશ્વતમા આવી પરિયો ને તે દેસના મોદો ઘેરના માનસ પાસે ગીયો ને તેના આસામા ગ્યો તેને પોતાના ખેતરમા દુકર ચરાવા સાર તેને મોકલ્યો દુકર જે છાલા ખાતા હતા તે ખાઈને પેટ ભરવાને પન તે રાછ હોતો પન તે પન કોઈએ તેને આપિયા નહીં

TRANSLITERATION AND TRANSLATION

Yēk sakhas'nē bo chhōk'rā utā Tē-mā-nā nhāllā chhōk'rāē
One to-person two sons were Them-in-of the-younger by-the-son
 pōtānā bāwānē keyū, 'bāwā, tamārī dōlat-mā-thī jē hussō
his own to-father it-was-said, 'father, your wealth-in-from what share
 mārō thāy, tē manō āpō' Tē-thī tēnē pōtānī dōlat
mine may-become, that to-me give' Thereupon by-him - his-own wealth.
 tēwan-mā vēchī āpī Ghanā dādā thayā nāī ēṭlā-mā
them-among having-divided was-given Many days became not the-meantime-in
 nhāllā chhōk'rāē pōtānī puñji ēk'tī karinē dūi dēsāwar
the-younger by-son his-own property together having-made a-far country
 giyō, nē tē khaiāb hālat'nī andai baddhī gumāvī-didhī Tēnī
he-went, and there bad of-ways in all was-squandered Of-him
 pāsē ēk pai pan rahī nāī, nē yē wakh'tē tē dēs-mā
near one pre even remained not, and this at-time that country-in
 mōttō dukāl pariyō Tē-thī tē mōttī āphat-mā āvi
a-mighty famine fell There-upon he mighty calamity-in having-come
 pariyō, nē tē dēs'nā mōttē gher'nā mānas pāsē giyō,
fell, and he of-the-country in-a-great of-in-house man near went,
 nē tēnā āsrā-mā rayō Tēnē pōtānā khētar-mā dukkar
and his refuge-in he remained By-him his-own field-in seine
 charāvā-sārū tēnē mōkalyō Dūkkar jē chhālā khātā-utā,
feeding-for as-for-him he-was-sent The-swine what husks eating-were,
 tē khāinā pēt bhar'wānē pan tē rājī utō Pan tē
those having-eaten belly for-filling even he willing was. But those
 pan kōiē tēnē āpiyā nāī
even by-anyone to-him were-given not.

CHARŌTARĪ

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtarī dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, i.e., over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtarī.

Charōtarī closely resembles the other Gāmadiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

Pronunciation.—The vowel *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *haul*. This sound I represent in transliteration by *ō*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā, in*, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kōn*, an ear, *tsōdō*, for *chādō*, the moon, *pōnī*, water, *hōdh*, a bull. It is shortened in *bhaī* for *bhāī*, a brother, *lhaīnē* for *lhāīnē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *dz̄yō* for *dz̄ayō* (i.e. *gayō*), he went, *thyō* or *thayō*, he became.

The letter *ī* is often changed to *ē*. Thus, *śēgō* for *śīgō*, husks, *hēdyō* for *hīdyō*, he started, *vētī* for *vītī*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mō* or *mō, in*, *thyū* or *thyu*, it became, *dz̄au*, for *dz̄au, in*, I go, *kahu* for *kahū, in*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals, thus, *mārū-tghu*, for *mārū-ū-chhū, in*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Surṭī. I have noted *dādā*, for *dahādā*, days, *hū* or *ū, in*, I, *pērāō*, for *pahērāō*, clothe, *kēw-rāwā* for *kahēw-rāwā*, to be called.

The letter *ch* is frequently pronounced as *ts*, *chh* as *ts̄h*, *j* as *dz̄*, and *jh* as *dz̄h*. The pronunciation is so common that I have transliterated these letters *ts*, *ts̄h*, *dz̄* and *dz̄h* in the specimens and list of words. Examples are *vēt̄s̄ī*, having divided, *ts̄hōk-rō*, a son, *dz̄adyō*, found, *dz̄hārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (๓) or (๔) *ts̄he* or *se*, he is, *ts̄hō* or *sō*, six, *ts̄hētyū* or *sētyū*, far.

The letter *k* often becomes *ch* (*ts̄*) especially under the influence of a neighbouring *e* or *ī*, and *kh* often becomes *chh* (*ts̄h*). Thus, *ts̄ēt-lā* for *kēt-lā*, how many, *dt̄s̄-rō*, for *dk-rō*, a son, *nāt̄s̄h-wū* for *nākh-wū*, to throw, *ts̄hētar* for *khētar*, a field, *bhut̄s̄hē* for *bhukhē*, by hunger.

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for, *hārō* for *sārō*, good, *hāw-ts̄ēt* for *sāw-chēt*, conscious, *hāmō* for *sāmō*, against, *hāhā* for *sāsā*, want, *had̄z̄iwan* for *sajīwan*, alive.

In the word *hām-rīnē* for *sābhalīnē*, having heard, *l* has become *r*.

In words like *tā* for *tyā*, there, *tānē* for *tyārē*, then, a *y* has been dropped.

Nouns.—As in Surṭī, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pāhē-thī* from a father, *bāpā*, fathers. Thus *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *pharā*, houses, *tshēl'rā*, fields. *Se* is a preposition of the instrumental, as in *Ihuśi-ti*, joyfully.

Pronouns—The following are the first two personal pronouns.—

	I		Thou	
	Sing.	Plur.	Sing.	Plur.
Nominative	ān	ān'ān	tu tū	tame, tami
Accusative	ān'ān	ān'ān	te, tē	tami
Genitive		ān'ān'ān	tur tith'e	tam tēi

Other forms are as in the standard dialect. The list of words also gives *am'nō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial *h*. Thus *hē*, he, *hēno* or *hanō*, his. *Iese* by him, *hama tne thi* from near him. *hene* or *hane*, to him, *he-mō-no*, of him.

Kōnō is 'anything.'

Conjugation.—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ū* as well as in *i*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur'ti forms.

	Sing.	Plur.
1	fehū	fehē
2	fehū fehē	fehū, fehē
3	fehū fehē, fehē	fehē fehē, fehē

The past tense is either *hifū* as in the standard, or *ufō*, as in Sur'ti. When used as an auxiliary we also find *to*. Thus, *Ihuayo to*, he was lost.

The verb *thauwū*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mār'uōū* or *mar'ou*, to strike.—

	Sing.	Plur.
1	mārū fehū, fehū	mārū fehē
2	mārū fehū, fehū, fehē	mārū fehē, mārū-ō
3	mārū fehē, mārū feh, mārū te	mārū fehē, feh, se

The imperfect is *mār'lū ulū* or *mār'lū-lū*.

In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense

	Sing	Plur
1	ગઈશ, ગઈસ	ગઈશું
2	ગઈશી, ગઈસિ	ગઈશો
3	ગઈશે	ગઈશે

Note how the *i* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *ī*. So we have *gaiś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *āryō*, he came, and *gāyō* or *gayō* he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khaīnē*, having eaten, for *khāīnē*.

At the end of a question, we find the word *lanē*, 'is it not?' Thus, *ē badhu tāru-dē tēhe-lanē* that all is thine or is it not thine *ī e* it is certainly thine. The word is almost certainly a worn-down form of *lēnakti*, or not.

[No 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

GUJARATĪ.

CHARĒTARĪ DIALECT

(BOMBAY TOWN AND ISLAND)

SPECIMEN I

TRANSLITERATION AND TRANSLATION

Ēk mānah'nē be tshōk'rā hatā Anē hē-mō-nā nānāō hēnā
A-certain to-man two sons were And them-in-of by-younger his
 bap'nē kalyū kē, 'bāppā, tamārī puñjī-mō-thī jē mārē bhāgē
to-father it-was-said that, 'father, your property-in-from what my in-share
 āvē tē manē āpō' Anē hēnē pōtānī mal'kat hem'nō
may-come that to-me give' And by-him his-own property to-them
 vētsī āpī Anē thōdā dādā thā nahi ē'lā-mō pēlī nānā
having-divided was-given And a-few days became not meanwhile that younger
 tshōk'rāē pōtānī badhī puñjī samēti karinē dēsāwai dzyō,
by-son his-own whole wealth together having-made to-a-far-country he-went,
 anē tā udāupanā-mō badhū khōi-nātshyū Anē dzhārē hanā-kau-thī
and there riotous-living-in all was-squandered-away And when him-near-from
 badhu khalās thayu tārē ē mulak-mō bhārē dakāl padvō,
all expended became then that country-in a-mighty famine fell,
 anē hanē khādhā-pidhānā hāhā pad'wā mādyā Anē hēnē
and to-him eating-and-drinking-of difficulties to-fall began And by-him
 dzatē-kanē ē dēs'nā ēk rēh'wāsinō ās'rō ladhō Enē hēnē
going that of-country one of-resident shelter was-taken By-him to-him
 bhund tsār'wā tshētar-mō mōk'lyō Dukkar dzē tshōdā khātā tē
swine to-feed field-in he-was-sent Some which husks (are-)eating that
 malyā hōt tō khuśī-śī khāt, pan ēya ēnē
if-available had-been then pleasure-with he-would-have-eaten, but those-too to-him
 kōē āpyā nahi Dzhārē ēnē bhān āyu tārē ē bōlyō kō,
by-anyone were-given not When to-him sense came then he said that,
 'mārā bāp'nā tsēt'lā badhā nōkai-tsāk'rōnē khātā-pitā wadhō
'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above
 ētlū tshē, ne mārē ahī bhutshō mar'wu padē-tshē Havō
so-much there-is, and to-me here hunger-with to-die fallen-is Now
 tō hēd mārā bāp-kanē dzaū nē kalu kē, "bāpā, mō
indeed walk my father-near I-go and I-say that, "father, by-me

Par^mēsārⁿō nē tamārō ghanō karyō-tshe, nē tamārō tshaiyō
of-God and your sin done-is, and your son
 k^hhēw^rāwānē lāyak nathī, manē pagār āpī tsākār rāk^hō”” Ām
to-be-called worthy am-not, to-me pay giving servant keep”” So
 kahīnē ē hēnā bāp-kanē dzyō Pan ēnā bāpā ēnē āghē-thī
having-said he his to-father went But his by-father to-him distance-from
 dzōyō ētlē dayā āi, tē-thī hadī-kādīnē ēnī kōtē bād^hhi-padyō,
he-was seen so-much compassion came, that-from running his on-neck embracing-fell,
 anē batsī kari Tshōk^rrāē bāpⁿē kahyū, ‘bāpā, mē tamārō nē
and kissing was-done By-the-son to father it-was-said, ‘father, by-me your and
 Par^mēsārⁿō¹ ghanō karyō-tshe, nē tamārō d^{ts}arō kēw^rāwānē lāyak
of-God sin done-is, and your son to-be-called worthy
 rabyō nathī’ Bāpē ēnā nōk^rrōnē kahyū kē, ‘hārā-mō hārā
remained not’ By-the-father his to-servants it-was-said that, ‘good-among good
 was^tar lānē hanē pērāō, anē hāthē vēti ghālō nē
clothes having-brought to-him put-on, his on-hand a-ring put-on and
 padzē dzōdā pērāō, anē khar-pīnē khuṣī tharē,
on-feet shoes put-on, and having-eaten-and-drunk merry let-us-become,
 sā-thī kē ā mārō d^{ts}arō dzānē muēlō dz^w’tō thayō-tshe, ē
what-for that this my son as-if dead alive become-is, he
 khōwāyō, tē dzadyō tshe” Em karīnē badhā rād^hgi thayā.
was-lost, he found is” Thus making all merry became

Ā-wakh^tē ēnō mōtō tshōk^rrō tshētar-mō hatō, tē dzhārē ghar-bhanī
At-this-time his elder son field-in was, he when house-near
 āyō tarē gānu nē nāts hām^rya Ēk tsākārⁿē bōlānē
came then singing and dancing were-heard One to-servant having-called
 putshyū kē, ‘ā badhī dhām-dhum sēnī tshe?’ Tshāk^rrē
it-was asked that, ‘this all noise-and-bustle of-what is?’ By-the-servant
 kahyū kē, ‘tamārō bhai āyō tshe Ē hēm-khēm pātshō āyō
it-was-said that, ‘your brother come is He safe-and-sound back came
 tē-thī tamārā bāpāē ndzānī kari-tshe’ Ā hām^rinē ē
therefore your by-father a-feast made-is’ This having-heard he
 tapī-dzyō, nē ghar-mō pethō nahi Hēnō bāp ghar bār āyō
incensed-went, and house-in entered not His father house out came
 nē mōy āw^rwānē ham^rdzāwā māndyō Pan hēnē dzawāb āpyō kē,
and in to-come to-entreat began But by-him answer was-given that,
 ‘āt^lā warah-thī hū tamārī sēwā karū-tshu, tamāru kahyū kōi
‘so-many years-from I your service doing-am, your word any
 dādō uthāmyū nathī, tōya tamē manē ēk bah^rinā bat^{ts}ā
day was-transgressed not, still by-you to-me one of-she-goat young-one
 har^khu-ya mārā bhai-band-dzōdē gammat kar^wā nathī ālyū Pan ā
like-even my friends-with merriment to-do not was-given But this

tamārō tshōk'rō dzēnē badhī puñjī rādō-mō dhul-mēl'vī-nātshī,
your son by-whom all property harlots-in to-dust-reducing-was-thrown,
 tē āyō kē tar'tā-dz tamē ēnā-hāru udzānī karī.' Bāpē
he came that immediately by-you him-for a-feast was-made' By the-father
 kahyū, 'dits'rā, tu-tō nīt mārī pāhē hatō, nē dzē mārī-kanē
it-was-said, 'son, thou-undeed always my near art, and what my-near
 tshe ē badhu tāru-dz tshe-kanē? Āp'nē khuśī thāinō gammat
is that all thine-alone is,-is-it-not? By-us glad becoming merriment
 kar'vī ē lādzam tshe, sā-thī kē ā tārō bhaī dzānē
should-be made this proper is, what-for that this thy brother as-if
 muēlō dzāw'tō-tshe, tē khōwāyō-tō, tē dzadyō tshe'
dead alive-is, he lost-was, he found is'

[No II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARĒTARĪ DIALECT

(DISTRICT KAIRA)

SPECIMEN II.

ચોરો અને મરઘડો

ચોરલાક ચોરો પેહીને ધરમા વિચારથી ચોરી કરવાના તેમા, ઝોટલે તે મોહે પેહા મરઘડા વના જેવું લેવા કશું નહિ જડ્યું. તેથી તે તેને ઉચ્છીને લઈન્યા પણ તે તેને મારી નાછવા જતા હતા, તાણે તેણે જીવને હાર બહુ કાલાવાલા કર્યા તેમને હમારીને ચોરલો કામનો તે હતો માણહને કુકડેકુક કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે કીધું, હુમ્યા એજ કારણ હાર તાર માથુ અમે મચેડી નાછીશુ કેમજે તુ લોકોને બડકાવોછ અને જગાડી રાખોછ, તેથી તારે લીધે નિરાતે અમે ચોરી કરી શકતા નથી

[No 11]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

CHARŌTARĪ DIALECT

(DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TSÖRÖ ANĒ MARAGH'DŌ
THE-THIEVES AND THE-CHICK

Tsēt'lāk	tsörō	pehīnē	ghar-mō	vītsār-thī	tsōrī	kar'wānā
Some	thieves	having-entered	a-house-in	design-with	theft	to-commet
tē-mā,	ēt'lē	tē	mōhē	pethā,	maragh'dā	wānā
it-in,	in-the-meantime	they	inside	entered,	a-cock	except
lēwā	kaśū	nah	dzadyū,	tē-thī	tē	tēnē
to-take	anything	not	was found,	therefore	they	him
lai-dzyā	Pan	tē	tēnē	mārī-nātsh'wā	dzatā-hatā	Tānē
took-away	But	they	him	to-kill	going-were	Then
dzīwanē	hāru	bahu	kālāwālā	karyā,	tem'nē	hambhārīnē
life	for	much	beggings	were-done,	them	having-put-in-mind
kām'nō	tē	hatō	mānah'nē	kuk'dēkuk	karīnē,	anē
useful	he	was	to-mankind	crowing	having-made,	and
hāru	wahēlā	dzagādīnē	Tem'nē	kīdhū,		
for	betimes	having-awakened	By-them	it-was-done	(ie said),	
ē-dz	kāran	hāru	tāru	māthū	amē	matśēdī-nātshīśū.
this very	reason	for	thy	head	we	will-wring-off
tū	lōkōnē	bhad'kāwō-tsha,	anē	dzagādī	rākho-tsha,	
thou	to-the-people	alarming-art,	and	having-awakened	keeping-art,	
tē-thī	tārē	līdhē	nīrāntē	amē	tsōrī	karī
therefore	thee	for	in-quiet	we	theft	having-done
						able-are-not'

FREE TRANSLATION OF THE FOREGOING

THE THIEVES AND THE CHICK

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

'You villain,' replied they, 'it is for that very reason we will wring your head off, for you alarm and keep people waking, so that owing to you we cannot rob in peace.'

PĀTĪDĀRĪ

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kumbīs form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pātīdārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pātīdārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pātīdārī, more especially referring to those points in which it differs from Charōtarī.

Pronunciation.—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word 'mon.' This is carried further in Pātīdārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō*, for *mā*, in, *wōnyō*, for *wānyō*, a merchant, *mōdō*, for *mādō*, sick, *nōnō*, for *nānō*, younger, *pōhē*, for *pāsē*, near, *gōm'dū*, for *gām'dū*, a village, *hōmō*, for *sāmō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *u*, as in *dīk'rō*, for *dīk'iō*, a son, *chīdhū*, for *kīdhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced *ts*, *tsh*, *dz*, or *dzh*, as is the case in Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise, *wāsā*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōk'rō*, for *chhōk'iō*, a son, *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *śū*, what?

As in Charōtarī, the letter *lh* follows the analogy of *l*. While *l* becomes *ch* as shown above, *lh* becomes *chh*. Thus, *rāchh'wū*, for *rākh'wū*, to keep, *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *lh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven, *hō*, for *sō*, a hundred, *rīh*, for *rīs*, twenty, *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pātīdārī. Here the pronoun of the second person is written with a cerebral *t*. Thus, *tū*, thou. Similarly, we have *to*, then, for the standard *tō*.

The letters *d*, *r*, *l*, and *l*, are interchangeable. Thus, we have *āgar*, for *āgal*, before, *lalyō*, for *karyō*, done, *ghad*, for *ghar*, a house, and *mārō*, *mālō*, or *mādō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *richār*, consideration, and *u* changed to *a*, in *kal* for *lul*, a family, and *halhī*, for *shhī*, happy.

Nouns—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nī* seems to form the agent case. The

sentence is *Bhag*urān nū lām*urū*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful

Pronouns —*Mē* or *mē* is 'by me' As already said, 'my' is *mārō*, *mālō*, or *mādō* *Mārē* seems to be used as the agent case in the phrase *mārē dēivō nathī*, by me he is not to be given, i.e., I cannot give him

The following forms of the pronoun of the second person occur in the specimen,—*tū*, thou, *tē*, by thee, *tādē*, to thee Note the cerebralisation of the /

Sū, written *chhū*, is 'what?' *Chiyā gōm*nō* is 'of what village?' With *chiyā* we may compare the Sindhi *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *h*, so that the original form was *liyā* Compare Hindōs-tānī, *lyā*, what

Verbs —The conjugation of verbs closely follows that of Charōtārī, and calls for no remarks The verb substantive is *se*, he is, the *chh* being regularly changed to *s* The past tense is *tō*, was An irregular past participle of a finite verb is *kalyō*, done If correctly translated, *lām*urū*, in *Bhag*urān-nū lām*urū*, also means 'done'

As a specimen of Pātidārī, I give a folktale received from Kaira

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

PĀTIDĀRĪ

(DISTRICT KAIRA)

એક ધારાળાની વાત

એક વેણીયો તો, તેના આગ્ર મોકલ તા, ને એના બાપ મેરે પડ્યો એણે વચાર કર્યો કે, હું મરેશ ત્યારે મોકલ વઢી મરશે. તેથી તે પમે યવતા છવે મોઢા તૈણને બહે બહે રૂપીઆ આપ્યા, અને દૈથી નોનાને પાચે રૂપીઆ આપ્યા ભગવાનને કર્તુ કે એમનો બાપ દાળને થયો હુકાને બેઠે એવો થ્યો નોના મોકલારે વચાર કર્યો કે હું હો ગઢ કરવા જઉં ત્યારે છેતે વણજરાનો કૂતરો દેણ્યો પેલા મોકલારે કહ્યું કે એનું ને મારું તે આપુ તુ માન્ય માન્ય વણજારે હો રૂપીઆ માન્યા તે વરતી એણે તો કૂતરો રાછ્યો તે પમે મોમડા ધારાળાને ઘેર પોપટ તો, તે પણ રાછ્યો પમે પમે મલાડી રાછી પમે આગર જતો તો ત્યારે તેને એક વાધરી તેની મોડીને હાલે વરાવતો તો, તે મળ્યો તે કહેતો તો કે રાતી સોચનો મરગડો આવ્યો ધાળાઓ કૂતરો આપ્યો, તોયે સોડી ઝહઝતી ને ઝહઝતી ગઢી પમે એ મોકલો તો આગર હોયો હોયતા હોયતા મદારી હોમો મળ્યો એનો બધો વેહ તુમડી મ્હોગ, બધુય હો રૂપીઆ રાછ્યું મ્હોર વળડી જોઈ તો ચીધુ બરોબર વાછ પમે આગર હોયો હોયતા હોયતા વચાર્યું કે મારા મોઢા ભધ પોંદે જી, તા બ્યો અને તૈણે ભધ પોંદે હાપ કાડ્યો તેથી તૈણે ભધ દેખી દેખીને નાહા મોઢા ભાધએ ચીધુ ટે આ છુ કહ્યું ટે બાપનું કલ જોલ્યું, જતો રહે માલા હાલદા ઘેદ પમે બાપ પોહે બ્યો બાપને બાપા કયા તારે બાપે ઓલછ્યો, પમે બાપે ચીધુ માડો ડીચડો શાનો, હું ટાડે કાવે તાં જા હું માગ ઘડ માં નધ બાપે ક્યુ કે હું માગ ઘડ મા આયો ટા ટાડુ બોધુ વાડી નાછેશ તેથી શેમાડે તલાવડી ઉપર જઈ બેઠો તા એક હાપ ડાકુ કાઢીને જોઈ ગ્યો-તો તારે કડીઆના હાપે બાગ કાડવાનું ક્યુ ને ચીધુ કે પેલો હાપ ડાકુ કાઢી રથો સે, તે મારો મોમો એ હાપ પમે પાસુ આવવાનું વમન આપી બ્યો વરતી એના મોમા મોમીયોએ ના જવા ક્યુ પમે ક્યુ કે મોમા અને એક વાર જઈ આવવા હો, નાગ દેવતાને વામા થઈ પમે પોતાના ધણી પોહે આવીને કહે કે, મારો મોમો આવે તે

એમ કહેલો કે મારે જવા દેવો નથી. પમે મણી માગજો ને વરતી મોમો આયો ને ચીધુ માન્ય માન્ય જે મોચુ તે આયુ પમે પેલે મોકરે કયુ કે મણી આયુ તો બોણીયાને સુટે કરી આવવા દેજી મણી મોમે કાઢી આપી. પમે એવો એ ટેકરે ઊઠી બેઠો. પમે તો હોનાતો મ્હેલ, ધોણની પાયગા થૈ જાઓ, એમ કયુ તેથી મ્હેલ ને પાયગાને ચોકરે કોટ બધયો હવાર થયુ હૈ લોક કહે કે વગડો તો, ને આ શુ થયુ હોનાતો મ્હેલ શો આ વરતી કહે ચીયા ગોમનો રાજ આઈને વસ્તો સે વોણીયા દીચરીઓ પછણાવવા તૈયાર થ્યા. પમે વોણીયા આચર્યા ને રાજ સોડી પછણાઈ દીધી ને નગારા આથી ને ડણકા આસ્યા ને ખેપીને દુખી થયા.

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

PĀTIDĀBĪ.

(DISTRICT KATRA)

TRANSLITERATION AND TRANSLATION.

ĒK DHĀRĀLANĪ WĀT
A OF-DHĀRĀLŌ STORY

Ēk wōnīyō tō, tēnā chār sōk'rā tā, nē ēnō bāp mōdō
A merchant was, of-him four sons were, and their father sick
 padyō Ēnē wachār karyō kē, 'hū marēs, tyārē sōk'rā
fell By-him thought was-made that, 'I shall-die, then sons
 wadhī-mar'sē ' Tē-thī tē pasē jīw'tā-jīvē mōtā
having-quarrelled-will-die ' Therefore that after while-yet-alive elder
 taṇ'nē bahē bahē rupiā ālyā, anē hau-thī
to-three two hundred two-hundred rupees were given, and all-than
 nōnānē pāochhē rupiā ālyā Bhag'wān'nē kar'wū kē
to-younger five-hundred rupees were-given By-God it-was-done that
 em'nō bāp hājō thayō Dukānē behē ēwō thyō
their father well became In-the shop he-sits such he-became
 Nōnā sōk'rāē wachār karyō kē, 'hū hō-hō gaū
The-youngest by-son consideration was-made that, 'I hundreds miles
 phar'wā jau ' Tyārē chhētē wan'jārānō kūt'rō dēchhyō Pēlā
to-travel may-go ' Then on-a field of-a-Wanjārō a-dog was-seen That
 sōk'rāē kahyū kē, 'ēnū jē māgū, tē āpū Tū mājya
by-boy it-was-said that, 'of-this what you-ask, that I-give Thou ask
 mājya ' Wan'jārē hō rupiā mājyā Tē war'tī
ask ' By-the-Wanjārō hundred rupees were-asked That after
 ēnē tō kūt'rō rāchhyō Tē pasē gōm'dā-mā
by-him on-the-other-hand the dog was-kept That after a-village-in
 dhārālāne gher pōpat tō, tē pan rāchhyō Pasē
in-of-a-Dhārālō in-the-house a-parrot was, that also was-kept Afterwards
 pasē malādī rāchhī Pasē āgar jatō-tō Tyārē tēnē,
afterwards a-cat was-kept Afterwards further going-he-was Then to-him,
 ēk wāgh'rī tēnī sōdinē hāh'rē warāw'tō-tō, tē malyō Tē
a fowler his daughter in-husband's-house sending-was, he was-met He
 kahētō-tō kē, 'rāti sōch'nō mārgadō ālyō, kālīō kūt'rō ālyō
telling-was that, 'red of-beak cock was-given, black dog was-given

Tō-yē sōdī dah'dah'ti nē dah'dah'ti iahī ' Pasē ē
Nevertheless the-girl sobbing and sobbing remained ' Afterwards this
 sōk'lō tō āgar hēdyō Hēd'tā hēd'tā
boy on-the-other-hand further walked In-walking in-walking
 madārī hōmō malyō Bnō badhō vēh, tum'dī, mhōr,
a-snake-charmer opposite was-met His all costume, gourd, pipe,
 badhū-y hō rupīē rāohhyu Mhōi wajādi
al'-even hundred on-rupee was-kept The-pipe having caused to-sound
 jōi tō chīdhū, ' barōbai wājī ' Pasē
having-seen then it-was made (ie said), 'correctly it-sounded' Afterwards
 āgar hēdyō Hēd'tā hēd'tā wachāryū kē, ' mārā
further he-walked In-walking in-walking it-was thought that, ' my
 mōtā, bhaī pōhē jāu ' Tā jyō anē tainē bhaī
elder brothers near I may-go ' There he-went and the-three brothers
 pōhē hāp kādyō Tē thī tainē bhaī dēchhī-
near a-snake was-produced. Thereon the-three brothers having seen-
 dēchhīnē nāthā. Mōtā bhāiē chīdhū, ' tē ā
having-seen ran-away The elder by brothers it-was said, ' by-thee this
 chhū kalyū ? Tē bāp'nū kal bōlyū, jatō
what was-done ? By-thee of-the-father the-family was disgraced, going
 rēhē mālā hāh'dā dhēd ' Pasē bāp pōhē jyō
remain my father-in-law Dhēd ' Afterwards the-father near he-went
 Bāp'nē, ' bāpā,' kayā Tārē bāpē ōlachhyō.
To-the father, ' O-father,' was said Then by-the-father he-was-recognized
 Pasē bāpē chīdhū, ' mādō dīch'dō sānō ? Tū tādē
Afterwards by-the-father it was-said, ' my son how ? Thou to thee
 phāvē, tā ja Tū mādā ghad-mā nāi ' Bāpē kayū
it-pleases, there go Thou my house-in not ' By-the-father it-was-said
 kē, ' tū mādā ghad-mā āyō, tō tādū bhōthū wādī-nāchhēs ' Tē-thī
that, ' thou my house-in came, then thy head I-will-cut off ' Therefore
 sēmādē talāw'dī upar jāi bethō Tā ēk hāp dōkū
in-the-field a-tank on having-gone he-sat There a snake head
 kādhīnē jōi ryō tō Tārē kandiānā hāpē
putting-forth having-looked remaining-was Then of-the-basket by a-snake
 bār kād'wānū kayū, nē chīdhū kē, ' pēlō hāp dōkū
out of-taking-out it-was-said, and it-was-said that, ' that snake head
 kādhī r'yō-se, tē mārō mōmō ' se ' Hāp
having-put-forth remaining-is, he my maternal-uncle is ' The-snake
 pasē pāsu āw'wānū wasan āpi jyō War'ti ūnā
afterwards back of-coming promise having-given went Thereupon his
 mōmā mōmīyōē, ' nā jawā,' kayū Pasē
(by) maternal uncle by-maternal-aunts, ' not go,' it-was-said Afterwards

kayū kē, 'mōmā, manū ēk wār jāi āw'wā
it-was-said that, 'O-maternal uncle, me one time having gone to come
 dō' Nāg Dēw'tānē wāsā thāi Pasē pōtānā dhanī pōhē
allow' Snake to God speech became Afterwards his-own master near
 āvinē kahē kē, 'mārō mōmō āvē, tō em
having-come he-says that, 'my maternal-uncle (if)-comes, then thus
 kahējō kē, "mārō jāwā dēwō nathī" Pasē
please-say that, "by-me to go to-be-allowed he-is-not" Afterwards
 manī māg'jō' Nē war'tī mōmō āyō, nē
a snake-stone demand' And afterwards the-maternal-uncle came, and
 ohidhū, 'mājya mājya, jē mōgū, tē āpū' Pasē pēlē sōk'rē
it-was said, 'ask ask, what you-ask, that I-give' Then by-that by-boy
 kayū kē, 'manī āpū, tō bhōṇiyānē sutō hārī
it-was-said that, 'a-snake-stone give, then nephew free having-made,
 āw'wā dēū' Manī mōmē kādi āpī
to-come I-allow' Snake-stone by-the-maternal-uncle having-produced was-given
 Pasē ēwō ē tēk'rē ūthī bethō Pasē tō,
Afterwards such he on a-hill having-gone-up sat Afterwards verily,
 'hōnānō mbēl, ghōdānī pāy'gā thāi-jāō,' em kayū, tē-thī mbēl
'of-gold palace, of-horses troops let-become,' thus it-was-said, thereon palace
 nē pāy'gānē chōphēr kōt bādhayō (for bādhāyō) Hawār thayū
and troops on-four-sides battlements was-made Morning became
 Hau lōk kahē kē, 'wag'dō tō, nē ā sū thayū? Hōnānō
All people say that, 'open-land it-was, and this what became? Of-gold
 mbēl sō ā?' War'tī kahē, 'chīyā gōm'nō rājā āinē
a-palace what this?' Then they-say, 'what of-village king having-come
 wasyō se?' Wōnīyā dīch'rīō paināw'wā taiyyār thyā
settled-is?' The-merchants (their-)daughters to-marry ready became
 Pasē wōnīyā chyāy rayā? nē rājē sōdi paināi-
Afterwards merchants where where? and by-a-king a-daughter in-marriage-
 didhī, nē nagārā āthī nē dan'kā ālyā, nē
was-given, and royal-drums elephants and tom-toms were-given, and
 khai-pīnē hakhī thayū
having-eaten-and-drunk happy they-became

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀLĀ¹

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

¹ Dhārālās are a tribe of farmers and wandering labourers. They are quite uneducated, and are a sept of the Kōlī caste.

themselves and come to grief' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one By the mercy of God he recovered, and became well enough to sit in his shop and do his business Then the youngest son made up his mind to go on a journey of a hundred miles So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog The boy asked him what he would take for the dog, and offered to give him whatever he should ask The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog Then he went on to a village, and saw a parrot in the house of a Dharālā, which he also bought Then he went on and bought a cat Then he met a fowler who was sending off his daughter to her husband's house The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying' Then the boy went on and met a snake-charmer From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees He tried the pipe, and found that he could play it all right Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers So he went to his elder brothers and pulled out a snake When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family Go away, you father-in-law Dhēd' So then he went to his father, and said 'hullo, dad,' and then his father recognized him Said his father, 'you're not my son Be off with you, wherever you like But don't come into my house If ever you do that, I'll cut your head off' So he went off and sat down by a tank in the fields As he sat there, a snake put its head out of a hole in the ground and looked at him One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle' So he let it out, after it had promised to come back again Then its uncles and aunts all asked it to stay with them Said it, 'nunkew dear, let me go this once, and I'll come back again' (For it was a snake-god, and could speak) Then it returned to its master and said 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone' So the uncle came, and offered to give him anything he asked for if he would only let his nephew go So the boy said, 'give me a snake-stone and I'll let your nephew go home with you' So the uncle gave him a snake-stone Then the boy went up on a hill and sat there He wished for a golden palace, and troops of horses Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements Next morning when people got up they rubbed their eyes and looked at the hill 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms So they ate and drank, and lived happy ever afterwards

¹ A Dhēd is a low-caste scavenger The expression is a term of abuse

² In Indian folklore, snakes have magic powers and, like the English toad, each bears a precious jewel, the snake-stone, in its head The snake-stone grants its possessor his every wish

VADŌDARI

From Bombay City a dialect of Gujarātī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz*, Amreli, in Kathiawar, Kadi, north of Ahmedabad, in which Pattanī Gujarātī is spoken, Baroda proper, on the east bank of the Mahī, and Navsari, to the east of Surat. Most of the people in Navsari speak Bhīl languages which are described elsewhere.¹ The 79,544 persons returned as speaking Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw'lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vadōdari. Vadōdari does not differ from the other dialects of north Gujarāt, of which we may take the village dialect (the so-called Pātidārī) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *ā* often becomes *ō*, as in *mō*, in, *lōn*, the ear, for *mā* and *kān*, respectively.

Ā is shortened before *ī*, as in *bhāī*, a brother, *lhaīnē*, having eaten. *K* often becomes *ch* under the influence of a neighbouring *e* or *ī* (*chēt'lā*, for *kēt'lā*, how many; *chēwadāw'ioũ*, for *kēwadāw'ioũ*, to be called), and *kh* similarly becomes *chh* (*chhētar* for *khētar*, a field, *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Sur'tī, thus, *pōttānō*, own, *badhhdhū* for *badhū*, all.

S often becomes *h*, as in *hābh'ī*, for *sābh'ī*, having heard, *ham'jāw'ioũ*, for *sam'jāw'ioũ*, to conciliate. *Ś*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēs*, a country, *hōś*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mā, ē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārū-chhū*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district who do not speak Bhīlī.

¹ See Vol. IX, Part III, pp. 108 and ff.

rahvō, jēnē pōtīkā chhētar-mō bhundā chār-wā mōkalyō Nē
he-remained, by-whom his-own field-in swine to-feed he-was-sent And
 jē sēgō bhundā khaī-rahētā tē-mō-thī pōtānū pēt
what husks the swine eating-were them-in-from his-own belly
 kluśī-thī bharyū-hat, tē paṇ kōiē tēnē ālī
happiness with would-have-been-filled, that even by-anyone to-him was-given
 naī
not

PATTANĪ GUJARĀTĪ.

The city of Pattan or Pātan, the capital of the ancient state of Anahilavāda, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Pattanī. This Pattanī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mārwarī through an intermediate dialect which has been dealt with under the head of Rājasthānī.¹ On the east it has the various Bhil dialects of Mahikantha,² and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Pattanī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation — As usual in northern Gujarātī, the *ā* in the word *bhāī*, a brother, is shortened, and we have *bhai*. The vowel *a* is changed to *ī* in *diyā* for *davā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarātī character ઔ. Thus, ઔઠી *chōḍō*, for *chāḍō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōnō* for *nānō*, small, *mōḍ'wū* for *māḍ'wū*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, *i.e.*, the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *patvōl*, a *patēl* or village headman, *ē* has been changed to *yō*.

A long *ī* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nēchē*, for *nīchē*, below, *kēmat*, for *kīmat*, price, *vētī*, for *vītī*, a ring, *wāt-chēt*, for *wāt-chet*, conversation, *mārīs* or *mārēh*, I shall strike.

In *dakh*, for *dukh*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ana*, for *anē*, and, *la* for *lē*, that (conjunction), *hamu* or *hamā*, for *hamē*, now, *tamā*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamā*, now, *karyu* for *karyū*, it was done, *nē* or *nē*, the sign of the dative, *khātā-tā*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā*, houses, *nōk'rā*, servants, instead of the standard *gharō*, *nōk'rō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ષ, ષ્, and ષ્ that they are

¹ See *ante*, p. 106.

² See Vol. IX, Part III, pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સાર્વત્રિક *sāra'chēl*, consoling, is actually written સાર્વત્રિક *chhāra'sēl* in the first specimen, and similarly સુભાષિત *sābhāṣyō*, he heard, is written સુભાષિત. Other examples of the pronunciation of these letters are *sāk'ri* for *chāk'ri*, service, *chyar* or *sār*, four, *pāṣ*, for *pāch*, five, *usō*, for *ūchō*, high; *usāwū*, for *ūchāwū*, to be sold, *vēsi*, for *vēchi*, having distributed, *lhar'si*, for *lhar'chī*, having spent, *ār'wū*, for *chār'wū*, to feed cattle, *ālī*, for *chālī*, he goes, *chhōrū* or *sōrū*, a child, *pasī*, for *pachhē*, after, *pusyu*, for *puchhyū*, it was asked, *nāsyā*, for *nāchhyā*, *ie nāchhyā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *lh* is pronounced (and written) as *chh*, *ie* is pronounced as *s* (and sometimes written so). Thus, *lhēdū*, or *chhēdū*, a cultivator, *chhētar*, for *lhitār*, a field, *nasyā*, for *nāchhyā*, *ie nāchhyā*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *ē*, or *y*, it is pronounced (and written) *j*. Thus, *lāg'wū*, to begin, but *laji*, she began, *lājyā*, they began, *war'gyō*, for *cal'gyō*, he embraced, *pagē*, for *paqē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *māṭi*, for *matē*, for, *lōti* for *lōlē*, on the neck, *āth* or *āth*, eight, *ēk'tu*, for *ēk'thū*, in one place, *dithō*, for *dithū*, seen, *tēnē*, for *tēnē*, by him, as well as 'to him', *dakār*, for *dukāl*, a famine. *D* and *dh*, however, usually become *r*. Thus, *ghōdō* or *ghōiō*, a horse, *thōrā dārā* for *thōdā dahādā*, a few days, *urāi*, for *udādi*, having squandered, *par'wū*, for *pad'wū*, to fall, *warō*, for *radō*, great, *jarō*, for *jadyō*, found, *lōdhū* or *lōiū*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *śō*, a hundred, *mānah*, for *mānas*, a man, *hūraj*, for *sūraj*, the sun, *hū* for *śū*, what, *hīd*, for *śīd*, why? *dēh*, for *dēś*, a country, *khulī*, for *śhulī*, happiness, *lah'mīr*, for *kāśmīr*, Kashmir, *ham'jāyō*, for *sam'jāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēl'tu*, for *ēk'thū*, in one place, *hātī*, for *hāthē*, on the hand.

The cerebral *l*, like *d*, regularly becomes *r*. Thus, *mar'wū*, for *mal'wū*, to mingle, *saghr'u*, for *saghl'ū*, entire, *āqar* or *āqal*, before, *dhōiō*, for *dhōlō*, white, *hāt-wārō*, for *hāt-wālō*, a shop-keeper, *war'gyō*, for *cal'gyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhal*, for *nyāl*, satisfied (cf. Hindi *nihāl*).

Nouns — The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses, *nōl'rā*, servants.

The agent-locative ends in *i*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand, *lōti*, for *lōlē*, on the neck, *hālhi* or *hāthē*, for *sāthē*, with, *bhā*, a father, *mōtā-bhā*, by the grandfather.

Pronouns — The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we, *āp'dē*, we (including the person addressed), *amārō*, *āp'dō*, our, *tamā*, for *tamē*, you, *tēnō*, of him, *tēnē* (not *tēnē*),

by him, to him, *ī* or *î*, he (declined regularly, thus, *inō* or *înō*, of him), *kun*, who, *hũ*, what?

Verbs —The verb substantive is thus conjugated in the present,—

	Sing	Plur
1	<i>ēũ</i>	<i>saīye, sāyē, sa</i>
2	<i>ē, ēā</i>	<i>sō</i>
3	<i>ē</i>	<i>sī, ēē</i>

The negative verb substantive is *nathī*, is not

The past is *hatō* (as in standard Gujarātī), often contracted to *tō* The negative past is *natō*, was not, as in *natũ āpyu*, was not given 'I shall be' is *hōī* or *hēh*

The Definite Present of the finite verb is thus conjugated The varieties of form are mainly due to the lax use of the final nasal

I am striking.

	Sing	Plur
1	<i>mārũ ēũ māruseu</i>	<i>māriyē saīyē, etc</i>
2	<i>mārē-ēā, mārē-ē</i>	<i>mārō-sō</i>
3	<i>mārē ē</i>	<i>mārē-sē, etc</i>

The future, I shall strike, is thus conjugated,—

	Sing	Plur
1	<i>mārīs, mārēh</i>	<i>mār*sũ, mār*hũ</i>
2	<i>mārīs, mār*sē, mārēh</i>	<i>mār*sō, mār*hō</i>
3	<i>mār*sē, mār*hē</i>	<i>mār*sī, mār*hē</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *javũ*, to go, is *gyō*, *gyō*, or *jēlō* That of *āv*avũ*, to come, is *āyō* Instead of *jadgyō*, got, we have *jarō*

Lēvũ, to take, has its conjunctive participle *lī*, for *lai*

I give two specimens of Pattani Gujarātī, both of which come from the Parantiji-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ

(MORRIS DISTRICT ANNUARY)

[illegible]

Handwritten musical notation on a five-line staff, featuring various notes, rests, and bar lines.

[No 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

PATTANĪ

(MODASA, DISTRICT AHMEDABAD)

TRANSLITERATION AND TRANSLATION

Ēk mānekh'nē be sōrā hatā Tū-mō-nā nōnāc bīp'nē
A to-man two sons were Them-in-of by-the-younger to the father
 kayū, 'bāp, māl-matānō jē bhāg manē mar'wanō hōy, tē manē
it-was-said, 'father, of-the-property what share to-me to be-got is, that to-me
 āp' Tēne tēonē puñjī vīcī āpī Thōrā dārā prī
give' By-him to-them the-property having-divided was given A-few days after
 nōnē sōcē sagh'ru cītu karvu, ana vīg'rā dēh-mō jyō,
by the-younger by-son everything together was-made, and a-distant country-in he-went,
 ana tī māj-majhā-mō pōtanī puñjī uārī-dīdhī Sagh'ru
and there debauchery-in his-own property was-squandered-away Everything
 khar'sī-nāsyā-pasī ē dēh-mō mōtō dakār paṇṇō, nē tēnē
having-spent-completely-after that country-in a-mighty famine fell, and to-him
 khōt par'wā lājī Tē jāinē tē dēh'nā ēk rēwāhinē tī ravō
want to-fall began He having-gone that of-country an of-inhabitant there remained
 Tēne pōtanā chhētai-mō bhundō sār'wānō tēnē mōkalyō Jē
By-him his-own field-in some for-feeding as-for-him he-was-sent What
 dhundhā bhundō khātā-tā, tē-watī pōtānū pēt bhar'wānī tēne mar'jī
husks the-some eating-were, those-with his-own belly of-filling to-him desue
 thāi, pan kōiē tēne āpyā nahī Ana jīnō tē chhāw'sēt thayō,
was, but by-anyone to-him they-were-given not And when he conscious became,
 tānē tēnē kayu, 'mārā bāp'nē chēt'lā majurōnō puh'kar rōt'lā sē,
then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are,
 pan hu-tō bhūkhē maru-sū Hu uthīnē mārā bāp kanē
but I-on-the-other-hand by-hunger dying-am I having-arisen my father near
 jēh, nē tēnē kēh kē, "bāp, mī Par'mēhai hāmā nē tāri
will-go, and to-him I-will-say that, "father, by-me God against and of-thee
 āgar pāp kīdhū-sē, nē hama hu tārō sōrō kahēwāwā jōg nathī Manē
before sin done-is, and now I thy son to-be-called worthy am-not Me
 tārā nōkarō-mō-nā ēk jēwō gan'' Tē uthyō ana bāp kanē jyō Nē tē
thy servants-in-of one like count'' He arose and the-father near went And he
 hājī ghanō vīg'rō hatō, tānē tēnē bāpē dīthō, nē tēnē
still great distant was, then as-for-him by-the-father he-was-seen, and to him

diyā āi, nē tē dōrinē tēnē kōtī war^ajyō, nē tēnē basī
compassion came, and he having-run on-his on-neck hung, and to-him hiss
 kidhi Sōrē tēnē kayu, 'bāp, mī Par^amēhar hāmā
was-made By-the-son to-him it-was-said, 'father, by-me God against
 nē tāri āgar pāp kidhū-sē, hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is, now thy son to-be-called worthy
 nathi' Pan bāpē pōtānā sāk^arānē kayu kē, 'hau thī
I-am-not' But by-the-father his-own to-servants it-was-said that, 'all-than
 hārā lug^arā li-āō, nē tē ēnē pērāō, nē ēnē hāti
good robes bring, and those to-him put-on, and to-this-one on-hand
 vēti ghālō, nē pajē jōrā pērāō, nē āp^adē khāinē ānand
a-ring put, and on-feet shoes put-on, and we-all having-eaten rejoicing
 kariē, kem-kē ā mārō sōrō muō-tō, nē pāsō jiw^atō thayō-sē,
may-do, because-that this my son dead-was, and again living become-is,
 nē khōwāy^alō-tō, nē jarō-sē' Nē tēō ānand kar^awā lājyā
and lost-was, and found-is' And they rejoicing to-make began

Hama tēnō warō sōrō ohhētar-mō hatō Nē tē āw^atō ghar
Now his great son the-field-in was And he in-coming the-house
 kanē āyō, tānē tēnē rāg ana nās chhābharyō Tēnē
near came, then by-him music and dancing was-heard By-him
 sāk^arā-mō-nā ēk^anē bōlāvinē pusyu, 'ā hū sē?' Tēnē
the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him
 tēnē kayu, 'tārō bhaī āyō-sē, nē tārā bāpē ēk wari
to-him it-was-said, 'thy brother come-is, and thy by-father a great
 ujanī āpī-sē kem-kē tē hēm-khēm pāsō maryō-sē' Pan
feast given-is because-that he safe-sound back-again got-is' But
 tēnē karōdh karyō, nē māi āyānē rājī natō
by-him anger was-made, and within for-going willing he-was-not

Mātē tēnā bāpē bār āinē tēnē ham^ajāyō
Therefore his by-father outside having-come as-for-him he-was-persuaded
 Pan tēnē jabāp dētō bāp^anē kayu, 'jō, āt^alā
But by-him reply in-giving to-the-father it-was-said, 'see, so-many
 warah-thī tāri sāk^arī karū-sū, nē mī kadhi tārō hukam
year from thy service doing-I-am, and by-me ever thy order
 ōtarvō-nathi, tō-pan mārā mitrō-hāthē khuhī kar^awānē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making
 tī manē bōk^aru pan kadhi natū-āpyu Ā tārō sōrō jēnē
by-thee to-me a-goat even ever not-was-given This thy son by-whom
 tāru gharab sēnārō hāthē urārī-didhu, tē jēō āyō kē tiē
thy living harlots-in-company was-wasted-away, he as came that by-thee
 tenē mātē wari ujanī āpī' Tēnē tēnē kayu, 'sōrō,
of-him for a-great feast was-given' By-him to-him it-was-said, 'son,

rōj tu mārā hāthī sč, ana mūru sagh^aru tūru sč
daily thou of-me in-company at, and mine everything thine is
 Āp^adē khuhī thav^u jōitu hatu, tathā har^akhāv^u
To-us-all rejoicing to become being-proper it-was, also to-rejoice
 jōitu hatu, kem-kē ā tārō bhaī muō-tō, tē pāsō
being proper it-was, because-that this thy brother dead-was, he again
 jīw^atō thayō sč, nē khōwāy^alō-tō, jaryō-sč
living become-is, and lost-was, found-is

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

GUJARATI

PATTANL

(DISTRICT AHMEDABAD)

SPECIMEN II.

(Rev G. P. Taylor, M.A., D D , 1899.)

A VILLAGE DIALOGUE

DRAMATIS PERSONÆ

દેવકથુ પરચોલ અને માટયમ બારોટ

Scene પલાચરની ભાગોળ

માટયમ—(ધોટા પાડીને) એ દેવકથુદા આવો તો ખરા

દેવકથુ—(પાસું નેઈને) ઓહોહો, બારોટ, તમે આહાં આથી ?

માટયમ—આહાં આવે બે દાડા થ્યા, જશોજ મો તો ક શમો ફરી જ્યો સેં, નકર ભાટ ભરામથુને દેહાવર તે હીદ જનું પડે ? તમ હરખા બાપા પાહે આઈને શકન નાખતા ક ન્હાલ થઈ જતા હમ તો મજુરી કરી કરીને તુમલીઅ છુટી જાય સેં ઈનું હયાનાહ જાય, મેંમઈમા માતા કાળકાનું ખપ્પર સાલે સેં ઈનું હાફે થને ક માગમા પરગના જેવુ દખ નથી

દેવકથુ—હ્યો કીક પ્યુ તમે આયા તે ગામમા મો તે બે ઘડી વાતચેત પુસ્વા થહે, ભઈ, જરા મારે ઉતાવળ સેં ગામમા ચેટલા ધમહાથુ પડ્યા સેં ભઈ શા, જરા મંદરમા જાઓ ને બાવાજીને કહો ક, ઠાકોરજીનો થાળ કગ્વા અને કાલે આઈ સેં એ બધી મુગ્યોને જમાડવા કાળી રોટીનો વેત થાય ઈમ નથી ગામમા ફરી ફરીને હરખા પરમાણે લોક આવે એ લે જો

માટયમ—હાફે, હુ જાઈ સું, પથુ જગ ધરની કહોળશમની તો વાત કહો

દેવકથુ—હો કહોળશમ મેં ભઈ શા, વીધોટીનું ધમહાણું સાલે સેં ઈમા વળી પેલા ભવૈયા આયા સેં, ગામમા ટહેલીઆ તો એટલા, ફચીર તો એટલા, ચેટલાનું પુફે કરિઅ ?

માટયમ—મા, કણુળી તો રાજ સેં ભવૈયાનો વેત તો પહેલો કરવો પડહે, અમક બે વરહા ઉપર ઈઆનો રાજ્યો નતો એટલ ગામમા ઢોરા માથુહાનો હુખાટો વળી જ્યો તો

દેવકથુ—અર કહો મો, એ તો ખરે લેખે સેં, બીજાનું તો થતુ અહે ઈમ થહે, પથુ આયાનું તો કરવું પડહે

માટયમ—મા, ભાટ ભરામથુ ગહ પરતીપાળ સો, કહે સેં ક નહિ ક કણુળી આહિ કરોડ, મોર સેં, મોર સેં, અતિતસેં, ફચીર સેં, મહેતો સેં, મશદી સેં, કુથુ ન્હે ? હો તમારે વાહે

દેવકથુ—હાવ્યો કહો મો, બારોટ, પથુ આગળ્યા દાડા જ્યા, પહેલા તો ગામમા ધણીરણી હમે હતા

માટયમ—હોવે, બાપા, મારો ઈને મારો, ને જવાડો ઈને જવાડો તમારા મોટાભાઈ અમોને પહેલા ભાટવાળા આસ્યા તો તે અજાએ અમારા સૈયા આશી બોલે સેં

દેવકથુ—હ્યો પરચોલ, રામ રામ, પાસા બેગા થજો

INDO-ARYAN FAMILY.

CENTRAL GROUP

GUJARATI

PATTANI

(DISTRICT AHMEDABAD)

SPECIMEN 11.

(Rev. G. P. Taylor, M. A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE

Dramatis Personæ—

Dēv-kan Patyōl anē Mātram Bārōt
Dēv-kṛishṇa Potil and Mātṛam Band

Scene—

Palāchar'nī bhīḡōl
Of-the-Palāchar the-praeincts

Nāṭyam—(Ghṛtō	pādinē)	Ḍ	Dēw'kan-dū,	āwā
Mēṭvām,—(Tōic	hātug-ai sēd-'o-fall)	Here	Dēw'-kpe-shya-dās	come
tō,	khari			
ended,	in-truth			

Dēn'k'an — (Pāsū jōinē) Ōhōhō, b'irōt, tamō ūhī oh' i-thī ?
Dēn'-lay — (Back looking) Ho ! Band, you here where-from ?

Mātrām — Ahī īvē be dīdī thvā Jānō-j sō
Mātrām — Here on-the-having-come two days became Knowing-early-you-are

tò	ka	samò	phari	ɲò-sê,	nikar
<i>indeed</i>	<i>that</i>	<i>the-time</i>	<i>having-turned</i>	<i>come-1s,</i>	<i>otherwise</i>

bhāt bhāṣman^anē dēhiwar tē hūd
(to)-the-Bard to-the-Bhāṣmāy (into)-a-foreign-country that who

ɟwɔ̃ pɔdɛ ? ɬamɔ̃ har'khɪ bɪpɪ pɪhɛ ɔ̃ɪnɔ̃
to-go falls ? You like gentleman near having-come

ʔakan	n̥ikhʰt̪i,	ka	nh̥il	thai
<i>a-request</i>	<i>(ice-)used-to-throat,</i>	<i>that</i>	<i>satisfied</i>	<i>having-become</i>

ratā	Hamā	tō	mayuri	kari
(we-)used-to-go	Now	on-the-o'ther-hand	labour	having-done

karinē	tūm'li-a	tufi	jīy-sē.	īnī
harina-done	the-head-even	being-broken	going-ts.	Of-this

hatyānāh	jār	Mēmari-mā	Mātā	Kājāhānā
des'truction	may-go.	Bombay-in	(of-)mother	of-Kālākā

- khappar sālē-sē Īnū hārū thajō ka
the sacrificial-dish going-is Of-it good be that
 mār*g-mā p'hōr'nā jēwū dakh nathī
the-way-in of-last-year the-like pain is-not
- Dēw*kan — Lyō, thik thyū tamē āyā tē Gām-mā
Dēw-kan — Take (i e, well), nice it-was you came that The-village-in
 sō tē be ghadī wāt-chēt puswā thahē
you-are (for-)that two gharīs conversation the-asking will-be
 Bhai, jarā mārē utāwal sē Gām-mā
Brother, a-little to-me hurry is The-village in
 chēt-lā gham'hān padyā-sē Bhai Śā,
how-many crowds fallen-are Brother Sir,
 jarā mandar-mā jāō, nē bāwā-jinē k'hō
for-a-little the-temple-in go, and to-the-holy-person say
 ka, 'thākōr-jinō thāl kar'wā anē kālē
that, 'of-the-idol the-dish to-make and yesterday
 āi sē ē badhī mur'tyōnē jamād'wā
having-come are those all to holy-men to-cause-to-eat
 kāli rōtīnō vēt thāy ĩm nathī
black of-bread the-opportunity may-be so not
 Gām-mā pharī-pharīnē har'dhā par'mānē
The-village-in having-gone-round (their-)faith according-to
 lōk ālē, ē lē-jō
people give, that having-taken-go
- Mātyam — Hārū, hū jāū-sū, pan jarā ghar'nī
Mātyam — Good, I going-am, but for-a-little of-the-house
 k'hōl-sām'nī tō wāt k'hō
of-the-peace-welfare on-the-other-hand the-story tell
- Dēw*kan. — Hau k'hōl-sām sē Bhai Śā, vīghōtīnū
Dēw-kan — (We-)all peaceful-well are Brother Sir, of-the-land-assessment
 dham'hānū sālē-sē Ī-mā wālī
the-disturbance going-on-is This-in-(i e, in-addition-to) also
 pēlā bhawaiyā āyā-sē Gām-mā t'hēlā
those players come-are The-village-in beggars
 tō ēt'lā, pbachīr tō ēt'lā,
on-the-one-hand so-many, mendicants on-the-other-hand so-many,
 chēt'lānū purū karia?
of-how-much full may-we-make?
- Mātyam — Bhā, kan'bī tō rājā sē Bhawaiyānō
Mātyam — Father, the-cultivator on-the-other-hand king is Of-the-players
 vēt tō p'hēlō kar'wō pad'hē, chyam-ka
opportunity indeed first to-make will-fall, because-that

- bo warahā upai ĩñnō rājipō natō
two years above (i.e., past) of-them satisfaction was-not
 Etlā gām-mā dhōrā mān'hānō
In-so-much(-time) the-village-in the-cattle of-the-men
 hubātō wālī jyō tō
a-heavy-blow having-turned went indeed
- Dēw'kan — Khaiū k'hō-sō E tō kharē lēkhē
Dēw-kan — True saying-you-are That indeed in-truth in-writing
 sē, bījānū tō thatū alē, ĩm
is, (that-)of-others on-the-one-hand being may-be, so
 thahē, pan āññānū tō kar'wū
it-will-be, but (that-)of-these on-the-other-hand to-make
 pad'hē
it-will-fall
- Mātyam — Bhā, bhāt bh'rāman gaū par'tipāl sō, k'hē-sē
Mātya n — Father, Bard Brāhman cow protector you-are, saying-they are
 ka nahī ka, 'kan'bī āhē karōd' ?
or not that, 'the-cultivator at-the-back ten-millions' ?
 Mōī sē, chōī sē, atit sē, phachīr
Peacock there-is, thief there-is, devotee there-is, mendicant
 sē, m'hētō sē, masandī sē Kun nhē ?
there-is, accountant there-is, clerk there-is Who is-not ?
 Hau tamārē wāhē
All at-your at-the-back.
- Dēw'kan — Hāchī k'hō-sō, bārōt, pan āgaṽā dādā
Dēw kan. — A-true(-story) saying-you-are, Bard, but former days
 jyā, p'hēlā tō gām'nā dhanī-ranī
are-gone, at-first on-the-other-hand of-the-village masters
 hamē hatā
we were
- Mātyam — Hōwē, bāpā, mārō ĩñē mārō, nē
Mātyam — Yes, Sir, you-may-kill him you-may-kill, and
 jīwādō ĩñē jīwādō Tamārā
you-may-cause-to-live him you-may-cause-to-live Your
 mōtā-bhāī amōñē p'hēlā bhātā-wālā āṽā-tā,
by-grandfather to-us formerly the-bards'(-fields) given-were,
 tē ajī-ē amārā saivā āsī bōlē-sē
(for-)that still-even our sons blessing saying-are
- Dēw'kan. — Lyo, patyol, Rām Rām, pāsū bhēgā
Dēw-kan — Take (i.e., well), Patēl, Rām Rām, again met(-with-me)
 thajō
become-please

FREE TRANSLATION OF THE FOREGOING

Speakers — Deva Krishna das, the village headman
Mavva, a Brahmin

Scene — A part of the village Panchayat

Mf — (addressing Deva) — This is Deva Krishna das I see, isn't it?

Dev — (startled and looking at Mf) — O! ho! ho! where have you come from, friend? (addressing Deva) — (hardly)

Mf — I can see by your dress that you are a Brahmin, but it is plain that times are changed indeed, even a Brahmin must travel so far from home. Time was when we used to go to the good folk here and after making our request could have our wants all supplied, but now we're just filled with constant hard work. Bad luck to it all! In Bombay, where Kalki's head is going round (i.e., death, or the plague, is now rampant in the city) but, thank goodness, there isn't as much annoyance as there was last year.

Dev — I'm glad to see you, and as you're in the village we can have a bit of a chat together, though I have in a little hurry. What a crowd of people is here! But first, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the gods. Tell the Brahmins who came here yesterday. Go you your way, and tell the village headman what the people give as alms.

Mf — All right. I'll do that. But first let me hear that at home you're flourishing.

Dev — All is well, friend. But my good fellow, these confounded landholders are coming. Then for the trouble folk have come, and the village is full of slaves, beggars and mendicants galore. Whence are the demands of all these to be met?

Mf — I see the farmer is a true. You'll have to satisfy first of all those trouble-makers, for a couple of years ago when they left discontented, immediately they upon blow came upon the cattle and the men in the village.

Dev — It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

Mf — I heard, you're the protector of Brahmins and cows. Doesn't the saying run 'Millions follow the farmer' (i.e., the farmer can support millions of folk)? The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not? All follow you (for support).

Dev — You speak truly, friend, but the former days are gone. Once we were lords of the village.

Mf — Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the Brahmins' fields' and to the present day our sons bless him.

Dev — So, Patel, Good day and may we meet again.

GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarāt by the Great Rann of Cutch. They are evidently immigrants from Gujarāt, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Patanī Gujarātī, mixed with Mārwarī.

GUJARĀTĪ OF CUTCH

In the Peninsula of Cutch the following languages are reported to be vernaculars —

Kachchhī	spoken by	311,000 people
Kāyasthī	"	500 "
Gujarātī	"	205,500 "
Āyarī or Āhīrī	"	30,500 "
Hindōstānī	"	3,000 "
TOTAL		<u>550,500</u>

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindī,¹ and Āyarī or Āhīrī under the Bhil languages.²

There remains Gujarātī. It is the home tongue of most Brāhmans and Vānīās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarāt, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

¹ Vol IX, Pt I

² Vol IX, Pt III, pp 63 and ff

KĀṬHIYĀWĀDĪ.

The language spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well marked dialect known as Kathiawadi or Kathiawoli. Most of the Muslims speak Hindi, but a few of them, especially the sailors for whom Kathiawar is famous, speak a dialect called Gujarati which will be dealt with separately.

The dialects of central Kutch are divided into four sub-dialects,—Halahadi spoken in the north-east; Sindhia in the north-west; Halahi in the north-west and centre; and Gudari in the south-east of the peninsula. These do not, however, exhaust the extent of the dialects. Halahi, which is spoken on the Gulf of Cambay, extends a few miles from Kachchh such as the name of *pand na*, to the westward of it, where its number is so numerous as to demand separate consideration. It is called by Kutchis as a whole, and give two specimens of it, viz., *halahadi* and *halahadi*. They are the most complete that I have seen.

Table 1 gives the approximate number of speakers of Kathva.

[illegible]

It may be a variety of the peculiarities of northern Gujarati, and also has some of its own. There will be evident from the following grammatical sketch.

The *y* is the usual one given vowel scale. Thus *richari* for *richari*, having connected *Tapitra* for *Tapitra* a bad person. As usual *a* is shortened before *r*. Thus, *bhari* for *Ura*, a brother. *Thame*, for *Thame*, having eaten. So we have the change of *i* to *e* in *Let'at' jris*. *f* is sometimes changed to *ga* as in *gāmya* for *game* in a village. The broad sound of *o*, which I transliterate as *o* is rather common. We have even *ghodō*, a horse. The past participle of *jawū*, to go, is always written *jyō*, although the *ō* in other past participles is written as in the standard, thus, *hatō* (not *hato*), was, *padyō* (not *padug*), fallen.

The change of *ch* and *chh* to *ɳ* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *ɳ*, not *chh*. Thus although *pāchhā*, back-again, is written with *chh*, it is pronounced *paɳa*. Before *r*, *e*, and *y*, however, the *chh* often becomes *ʃ*, not *ɳ*. The following are examples of these changes: *sāḍō* for *chāḍō*, the

moon, *sār'wũ*, for *chār'wũ*, to graze cattle, *sāhar*, for *chāhar*, a servant, *sad'wũ*, for *chad'wũ*, to mount, *pās*, for *pāch*, five, *pasā*, for *pachās*, fifty, *sō*, for *chha*, six, *sōk'ō*, for *chhōk'ō*, a son, *pasē*, also spelt *pachhē*, after, *sū*, also spelt *chhū*, I am, *sōdāwũ*, for *chhōdāwũ*, to release, *mā as*, for *mā ē chhe*, thou strikest (so *rōwarchh*, thou weapest, here written with *chh*), *se*, often written *chhe*, he is, *śēlē*, for *chhēlē*, far, *lēdu*, also spelt *chhēdu*, a cultivator, *pūyũ*, for *pūchhyũ*, it was asked

K becomes *ch*, and *lh* becomes *chh*, under the influence of a neighbouring *r* or *e*. Thus, *dich'rō*, for *dīh'ō*, a son, *chēl'lā*, for *lēl'lā*, how many? *cham*, for *lem*, why? *chēdē*, for *lēdē*, after, *chhēta*, for *lhēta*, a field, *lhēdu*, *chhēdu*, or *lēdu*, a cultivator

Jh is pronounced as *z*, as in *ghōd*, pronounced *zōd*, a devil

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want, *dah*, ten, *vih*, twenty, *dīh*, for *dē*, a country, *par-dīh*, a foreign country, *mānah*, for *mānas*, a man, *warah*, for *waras*, a year, *jah*, for *jaś*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular as *ś* which bears the same relation to *s*, that *chh* does to *ch*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *ś* by *sh*, as this would be confused with the *sh* representing the sound of *sh* in 'shun'. I therefore transliterate it *s'h* for want of a better sign. Examples are, *s'hāt*, for *sāt*, seven, *s'hō*, for *sō*, a hundred, *s'hū'aj*, for *sū'aj*, the sun, *s'hāhā*, for *sāsā*, want, *s'hā'ō*, for *sārō*, good, *s'hābhayũ*, for *sābhalyũ*, he came to his senses, *s'hāb'dō*, standing up, *s'hāthī*, for *sāthī*, a servant, *s'hapar'mō*, for *sapar'mō*, festive

An initial *ś* seems to be preserved. Thus, *śũ*, what? *śyā-thī*, why

The letter *h*, when medial, is elided. Thus *lahũ*, let me say, *wau*, a wife, *īc*, for *rahē*, he remains. The letter *l* usually becomes *r*. Thus, *sārya*, for *chhālā*, husks. A final vowel is optionally nasalized. Thus, *āt'lē*, thereupon, *pachhē* or *pachhē*, after, *kōyē*, by anyone, *nē* or *nē*, and

Declension—There are a good many irregularities in the declension of nouns. As in Sur'tī, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā*). Thus, *janānē*, to a man (*jan*), *bāp'nē* or *bāpānē*, to a father, *gānā*, songs, *bhūd'dā*, swine, *ghōdā* or *ghodā*, horses

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks, *gōthya*, feastings, *mō'ya*, formerly, *gāmya*, in a village, *ādya-mā*, on the side (of a pond). Compare *ā-bhāi*, he, oblique *ābhīyā*, below

The plural is also indicated by the addition of *ũ*. Thus, *mānahũ*, men, *dīch'rīyũ*, daughters, *gāyũ*, cows, *s'hāthīyũnē*, to his servants, *rādūnī*, of hailots

The *ē* of the agent-locative is often nasalized. Thus, *āt'lē*, thereon, *kōyē*, by anyone

Pronouns—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *māre*, to me

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īvadār*. The case of the agent has a dental *n*, as in *īnē* by (as well as, to) him. *Im'nē* or *tem'nē* is 'to him' or 'to them.' The word *bhāi*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy'dō*, a man. Thus, *ā-bhāi*, he (let this man) (was sent to the fields), *bhāinē*, (consciousness came) to him, *ā-bhīyānũ ōjh'rũ*, his belly. *Kun* or *kōn* is 'who?', *kunō* is 'whose?', *sō* (fem. *śī*, neut *śū*) or *kīyō* or *chīyō* is 'what?' Its oblique form is *śyā*

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *sũ*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows —

	Sing	Plur
1	<i>sũ</i>	<i>sayẽ</i>
2	<i>sũ</i>	<i>sẽ</i>
3	<i>se</i>	<i>se</i>

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatõ* or *tõ*, as in other northern Gujarat dialects. *Nõ**tũ*, it was not.

The present tense of the finite verb is —

I strike

	Sing	Plur
1	<i>mārũ sũ</i>	<i>mārĩẽ-sayẽ</i>
2	<i>mārũ-sũ, mārās</i>	<i>mārõ sõ</i>
3	<i>mārẽ se.</i>	<i>mārẽ se</i>

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *māachl*, for *māas*, thou strikest. The imperfect is *mār^htõ-tõ*. The past participle is *mār^hyõ*.

The future is as in the standard dialect. The *ś* seems to be preserved and not to be changed to *h*. Thus, *mārĩś*, I shall strike.

The imperative ends in *ya*. Thus, *mār^hya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *nõ*. Thus, *bharānõ*, he was filled, *ghalānõ*, he was seized, *lūtānõ*, he was plundered, *marānõ*, he was killed.

The verb *javũ*, to go, has its present participle *jātõ*, not *jatõ*, and its past tense *jīyõ*. In this word the final *o* is always written in the specimens as *õ*, not as *ō*. So also its infinitive is *jāvũ*, not *javũ*. Similarly, *thavũ*, to be, has its infinitive *thāvũ*, and its present participle *thātõ*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

KĀTHIYĀWĀDĪ

JHĀLĀWĀD (КАТИАВАР)

SPECIMEN I.

એક જણને બે સોકરા હતા તીમાથી નાને ઈના બાપને કીધુ કે, બાપા, આપણ મઝીઆગમાથી મને મારો ભાગ આપો આટલે ઈને બાપે બધી ધરવખરી વેચી દીધી ચોડા દી એડે નાને તો પોતાના ભાગનું બધુ વેચીસાટી ઈના ને પૈસા આવ્યા ઈ હૈને પરદેહમા જીયો, ને ઇયાકલે પોતાનું બધુ ગોઠે ઇમ ઉડાડવા માડ્યુ આટલે ચોડા દીમા તો બધું ખુટીરિયુ એટલામા ઈ દેહમા-જ ભારે કાળ પડ્યો તારે ઈને બાવાના સ્હાહા પડ્યા પછે ઈ એક તે દેહના સ્હારા વભાવાળા આશામીને ઇયા જઈને સ્હાથી રિયો ઇયા કલે આભઈ તો એલ્યા ધણીના ભુડા વગડામા સારવા જ્યા, પણ ભુડા તો સાર્ય ખાય, ઈ માણુદથી ખવાય નઈ નેકે તો ઈ ખઈને નભત વળી ઈને કોયે કઈ નો આપ્યુ, આટલે આભીયાનું એઝર નો ભરાણુ તારે ભઈને સ્હાભયુ, કે માગ બાપને ધરે તો એટલા દાડિયા રળે છે વળી ઇમને બાવા પીવા પણ મળલખ મળેછે, ને આઈ મારે તો લાવણુ કરવી પડેછે તો લાવને, હુ સ્હાબદો થઈને મારા બાપ પાહે જઈ, અને તેમને જઈને કઈ કે, બાપા, હુ તમારો ને પરભુનો સોર સું, હુ તો કપાતર જગ્યો પણ હશે સોર કસોર થાય, પણ માવતર કમાવતર થાય નઈ, ઇમ જાણી મને તમારે ઇયા દાડિયો રાખો ઇમ વચારી તે સ્હાબદો થિયો અને પોતાના બાપ પાહે જીયો ઈને બાપે તો ઈને રોટથી ભાળ્યો કે અતરમા દયાનો ઉમળકો આવ્યો તેથી હડી કાઢી દીચરાની કોટે બાઝી પડ્યો ને બચીયુ ભરવા માડ્યો સોકરો બોલ્યો, બાપા, હુ તો તમારો ને પરભુનો એવો ગુનેગાર થિયો સું કે તમારા જેવાનો દીચરો કેવરાવા જોગ રિયો નથી ઈને બાપે સ્હાથીયુને કસુ કે, જાઓ, ધરમાથી સ્હારો સ્હવાધો લાવીને ઈને પેરાવો, ને હાથમા વેઢવીટી તથા પગે પગરખા પેરાવો, વળી આજ સહપરમે દી ગણીને જમણુવાર કરો તથા ઘોળમગળ ગવરાવો સ્થાથી કે આજ મેં મુવો ધારેલો દીચરો સહજવન દેખ્યા, અને બોવાણુલો જડ્યો સે પછે બધા હીલાલેર કરવા માડ્યા

અટાણે ઈના મોટા સોકરો તો છેતરમા કામે જીયો તો, ઇયાથી પાછો વળી ધર પાહે તે આવ્યો તારે પોતાને ધરે નાસ થાતો ને ગાણા ગવાતા સ્હાલ્યા પછે ઈને સાકરને સ્હાકરી પૂશ્યુ કે, આજ ધરે શી ધામધોમ સે ? તારે સાકરે જાબાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજ થઈને તમારે બાપે આજ ગોઠય કરી સે આથી ઈ એવો રીશે બળ્યો કે ઘેર જીયો-જ નઈ એથી ઈને બાપે આવીને ફાહલાવા માડ્યો તારે ઈ બોલ્યો કે, બાપા, આટલા વરહ લગણુ મેં તમારી સાકરી કરી, ને તમારે એકે વેણુ વાઢ્યુ નઈ, તોય મને તો મારા ભઈબધને ગોઠય દેવા સ્હારે એકે રાભર નો અપાણું, અને બ્યારે રાહુની રમતમા તમારી માયાને ઉડાડનાર દીચરો ઘેર આવ્યો તારે તમે મોટી મેમાની કરી બાપ બોલ્યો, બેટા, તુ તો રોજ મારી પાહો-જ સું, ને મારી બધી સુડી પણ તારી-જ સે હારે એ કે આ ટાણે તો આપણે આણુદ કરવો જોયે, સ્થાથી કે, આ તાગ મુવા ધારેલા ભઈને જીવતો દીઠો, અને બોવાણુલો આજ જડ્યો સે

[No 16]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk	janānē	be	sōk'rā	hatā	Ti-mā-thi	nānē	inā
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>by-the-younger</i>	<i>his</i>
bāp'nē	kīdhū	kē,	'bāpā,	āp'dā	majhīārā-mā-thi	manē	mārō
<i>to father</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>our</i>	<i>joint-property-in-from</i>	<i>to-me</i>	<i>my</i>
bhāg	āpō	'	Āt'lē	inē	bāpē	badhī	ghar-wakh'rī
<i>share</i>	<i>give</i>	<i>'</i>	<i>Thereupon</i>	<i>by-his</i>	<i>by-father</i>	<i>all</i>	<i>living</i>
didhī.	Thōdā	dī	chēdē	nānē	tō	pōtānā	
<i>was-given</i>	<i>A-few</i>	<i>days</i>	<i>after</i>	<i>by-the-younger</i>	<i>on-the-other-hand</i>	<i>his-own</i>	
bhāg'nū	vadhū	vēchī-sātī	inā	jē	paisā	āvyā	i
<i>of-share</i>	<i>all</i>	<i>having-disposed-of</i>	<i>of-that</i>	<i>what</i>	<i>money</i>	<i>came</i>	<i>that</i>
lainē	par-dēh-mā	jīyō,	nē	iyā-kanē	pōtānū	badhū	
<i>having-taken</i>	<i>foreign-country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>his-own</i>	<i>all</i>	
gōthē	im	udād'wā	mādyū	Āt'lē	thōdā	dī-mā	tō
<i>in-pleasure</i>	<i>'so</i>	<i>to-squander</i>	<i>was-begun</i>	<i>Thus</i>	<i>a-few</i>	<i>days-in</i>	<i>on-the-one-hand</i>
badhū	khūtī-riyū	ēt'lā-mā	i	dēh-mā-j	bhārē	kāl	
<i>all</i>	<i>had-been-expended</i>	<i>then</i>	<i>that</i>	<i>country-in-very</i>	<i>a-mighty</i>	<i>famine</i>	
padyō	Tārē	inē	khāwānā	s'hāhā	padyā	Pachhē	i ēk tē
<i>fell</i>	<i>Then</i>	<i>to-him</i>	<i>of-food</i>	<i>want</i>	<i>fell</i>	<i>Afterwards</i>	<i>he one that</i>
dēh'nā	s'hārā	wabhāwālā	āsāminē	iyā	jainē	s'hāthi	
<i>of-country</i>	<i>a-good</i>	<i>respectable</i>	<i>to-man</i>	<i>near</i>	<i>having-gone</i>	<i>as-a-field-labourer</i>	
riyō	Iyā-kanē	ā-bhai	tō	ōlyā	dhaninā	bhūd'dē	
<i>remained.</i>	<i>There-near</i>	<i>he</i>	<i>indeed</i>	<i>of-his</i>	<i>of-master</i>	<i>swine</i>	
wag'dā-mā	sār'wā	jīyā	Pan	bhūd'dā	tō	sārya	khāy, i
<i>field-in</i>	<i>to-graze</i>	<i>went</i>	<i>But</i>	<i>swine</i>	<i>indeed</i>	<i>husks</i>	<i>eat, that</i>
mānah-thi	khawāy	naī,	nēkē	tō	i	khainō	
<i>a-man-by</i>	<i>could-be-eaten</i>	<i>not,</i>	<i>otherwise</i>	<i>indeed</i>	<i>that</i>	<i>having-eaten</i>	
nabhat	Walī	inē	kōyē	kaī	nō	āpyū,	āt'lī
<i>would-have-lived</i>	<i>And</i>	<i>to-him</i>	<i>by anyone</i>	<i>anything</i>	<i>not</i>	<i>was-given,</i>	<i>thus</i>
ā-bhīyānū	ōjh'rū	nō	bharānū	Tārē	bhainē	s'hābharyū	kē, 'māri
<i>his</i>	<i>belly</i>	<i>not</i>	<i>was-filled</i>	<i>Then</i>	<i>to-him</i>	<i>senses-came</i>	<i>that,</i>
bāp-nē	gharē	tō	chēt'lā	dādiyā	ralē-chhe,	walī	
<i>in-of-father</i>	<i>at-house</i>	<i>indeed</i>	<i>how-many</i>	<i>hired-servants</i>	<i>earning-are,</i>	<i>again</i>	

im'nē khāwā-pīwā pan mab'lakh malē-chhe, nē āi
to-them to-eat-and-to-drink also more-than-enough being-got-is, and here
 māiē tō lāgh'nyū kar'vī padē-chhe Tō lāw'nē, hū s'hāb'dō
to-me indeed fasting to-be-done falling-is So oome, I arisen
 thainē mārā bāp pāhē jāi anē tem'nē jāinē kaū
having-become my father near may-go and to-him having-gone I-may-say
 kē, "bāpā, hū tamārō nē Par'bhunō sōr sū, hū tō kapātar
that, "father, I your and of-God thief am, I indeed unworthy
 jāgyō Pan haśē, sōru kasōru thāy, pan māw'tar kamāw'tar
have-become(?) But let-be, a-child bad-child may-be, but parents bad-parents
 thāy naī, im jānī manē tamārē iyā dādīyō rākhō " Im
may-be not,¹ thus considering to-me on-your near servant keep " Thus
 wachārī tē s'hāb'dō thiyō anē pōtānā bāp pāhē jīyō Inē
having-thought he arisen became and his-own father near went By-his
 bāpē tō inē śētē-thī bhālyō kē antar-mā
by-father on-his-part to-him distance-from he-was-seen that heart-at
 dayānō umal'kō āvyō Tē-thī hadī-kādhi dīch'iānī kōtē
of-compassion bursting-out came Therefore having-run of-the-son on-the neck
 bājhi padyō nē bachiyū bhar'wā mādyō Sōk'rō bōlyō, 'bāpā,
clinging he-fell and kisses to-take began The-son 'said, 'father,
 hū tō tamārō nē Par'bhunō ēwō gunēgār thiyō-sū, kē tamārā
I indeed your and of-God so sinnee become-am, that you
 jēwānō dīch'rō kōw'rāwā jōg riyō nathi ' Inē bāpē
of-lk^o son to-be-called worthy remained not ' His by-father
 s'hāthiyūnē kayū kē, 'jāō, ghar-mā-thī s'hārō s'hawāghō
to servants it-was-said that, 'go, house-in-from good garments
 lāvinē inē pērāwō, nē hāth-mā vēdh-vīti, tathā pagē
having-brought to-him put-on, and hand-in a-ing, and on-feet
 pagar'khā pērāwō, walī āj s'hapar'mō dī ganīnē jaman'wār
shoes put-on, and to-day festival day having-counted a-feast
 karō, tathā dhōl'mangal gaw'rāwō Śyā-thī kē, āj mē muwō
do, and merry-songs cause-to-be-sung Why-for that, to-day by-me dead
 dhārēlō dīch'rō s'hajīwan dēkhyō, anē khōwānēlō, jadyō-se'
considered son alive was-seen, and was-lost, found-is'
 Pachhē badhā līlā-ler kar'wā mādyā
Afterwards all merriment to-do began

Atānē inō mōtō sōk'rō tō chhētar-mā kamē jīyō-tō, iyā-thī
Now his elder son indeed field-in on-work gone-was, there-from
 pachhō walī ghar pāhē tē āvyō tārē pōtānē gharē nās
back returning house near he came then his-own in-house dancing

¹ A well known proverb inserted to make the meaning clear

thātō nē gānā gawātā s'hābhalyā Pachhē inē sākarnē
going-on and songs being-sung heard Then by-him a-servant-to
 s'hāk'ri pūsyū kē, 'āj gharē śi dhāmdhōm se ?'
having-called it-was-asked that, 'to-day' in-house what noise is ?
 Tārē sāk'rē jabāp dīdhō kē, 'tamārō bhai āj him'khim
Then by-servant reply was-given that, 'your brother to-day safe-and-sound
 pāchhā āvyā, tē-thi rāji thainē tamārē bāpē āj gōthya
back came, therefore pleased being by-your by-father to-day a-feast
 karī se' Ā-thi i ēwō riśē balyō kē gher jiyō-j
made is' This-upon he so with-anger burnt that in-house went-swely
 nai Ē-thi inē bāpē āvinē phōh'lāwā mādyō Tārē
not This-upon by-his by-father having-come persuasion was begun Then
 i bōlyō kē, 'bāpā, ātlā warah lagan mē tamārī sāk'ri
he said that, 'father, so-many years for by-me your service
 karī, nē tamārū ekē vēn wādhyū naī, tōy manē
was done, and your any order was-disobeyed not, still to-me
 tō mārā bhaibandh'nē gōthya dēwā s'hāru ekē
on-the one-hand my to-friends-and-relations a-feast to-give in-order one-even
 rābh'ru nō apānū, anē jyārē rādūnī ramat-mā tamārī māyānē
kid not was-given, and when of-harlots company-in you to-property
 udād'nār dīch'rō gher āvvō tārē tamē mōtī mēmānī karī
squanderer son to-house came then by-you a-grand feast was made
 Bāp bōlyō, 'bētā, tū tō rōj mārī pāhē-j sū, nē
The-father said, 'son, thou indeed daily my near-surely art, and
 mārī badhī mudī pan tārī-j se Hārū ē kē ā tānē
my all wealth even thine-alone is Good this that this on-occasion
 tō āp'nē ānand kar'wō jōyē, śyā thi kē, ā tārā muwā
indeed for-us rejoicing to-do is proper, why-for that, this thy as-dead
 dhārēlā bhainē jiw'tō dīdhō, anē khōwānēlō, āj jadyō se'
considered to-brother alive he was-seen, and was lost, to-day found is'

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJAR VII

KĀTHIYĀWĀDI

THALAWAD (KATHIWAR)

SPECIMEN II.

ગાંધી ગદરીની વાત.

મેરય ધાડા જહી પડતા તારે ગામડાના માણુદ ગાંધી ગદરીને ગામ્ય ગાંધીદમ્મા પોતાનો માલ થાલ રાખતા, કાગલુ કે માગલુનું ગામ માગલુનું જાણી કોય હુરતુ નઈ પણ ખોડી મોગલે તો રાણીહર માર્થુ, ને બામલુની મોડી બાન જાતી ગાંધી ઈને મોડાના હોયો, પણ જલાલો પટે રેવા મંડ્યો તારે મોગલે પુરુષુ કે, તુ ચમ મેવજી તારે ઈજો કીધુ કે, મારી માયા કાટી છે, ઈનું કોઈને એંધાણુ વતાચુ નથી હવે તમે જાણી જાવો છો, તો ઈ માયા હમની હમ પડી રેશે મોગલે માયા નીકળે તો અડધી લઈને ઈને મોડી મુકનાનો કોલ આપ્યો પશી ગાંધી હમને તેડીને એક તલાવની આડપમા લઈ હોયો, ને કીધુ કે, આડ્યા ગદગની વાહે રોકાજી છે તેથી બધે ઘોડા હાડ્યા તે ગારામા ખુતી હ્યા રળાયો વાટ હતો, તે જુદી હોયો પમેં મુળીએ આવીને તાના લગધીર પરમારને રાવ ખાધી કે તમારો માગલુ હુરાળો ને બામલુની મોડી બાન જલાણી ઈ વાતની તમને ખોટમ સે તમે ખેડા મારણુ બામલુ હુરાળો તો પમેં તમાગ જલ કેરા ગવાગે ? તારે લગધીરે કીધુ કે, તુ વઢવાણુ જ, ને હમના ગતને પણ કહે, હુ બહેં ઘોડા લઈને સુકુ છુ પછે રળાયો વઢવાણુ હોયો, ને લગધીર વારે સડ્યો મારગમા ભેટભેટીયા થીયા ને રાજુ જમ્મુ તેમા ખોડી મોગલ મોડીને ખેલાડ નાખીને નાઠો ઈની વાહે લગધીર ઘોડયો, ને જાલીને હેઠે પછાડ્યો, પણ જીમજી ભારીને મોગલ લગધીર જીપર મડી ખેઠો લગધીર પાહે કઈ હથિયાગ નોતુ, તેથી મોગલની પડ્યા પડ્યા ગળચી દાખી, એટલામા આલી બામલુની મોડીએ મોગલની ભેટમા સરી હતી, તે લગધીરને વતાવી, તે લગધીરે લઈને મોગલના પેટમા મારી મોગલે પણ જમ્મયો હુલાટીને લગધીરને મારી પાડ્યો એમ બેય જથ્થા જાહી ચઈને મરાણુ તીના પાળીયા હજી છે ॥

[No 17]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ

KATHIYĀWĀDĪ

JHALAWAD (KATHIAWAR)

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

RALIYĀ-GADH*VINĪ WĀT
OF-RALIYĀ-GADHAVI THE-STORY

Mōrya <i>Formerly</i>	dhādā <i>raids</i>	baū <i>many</i>	pad*tā <i>used-to-fall</i>	Tārē <i>Then</i>	gām*dānā <i>of-villages</i>	mānah <i>people</i>
Raliyā-Gadh*vinē <i>in-Raliyā-Gadhavi's</i>	gāmya <i>in-village</i>	Rānihar-mā <i>Rānihar-in</i>	pōtānō <i>their-own</i>	māl-thāl <i>property</i>	rākhtā, <i>used-to-place,</i>	
kāran-kē <i>because-that</i>	Sāran*nū <i>of-Chārans</i>	gām <i>a-village</i>	māgan*nū <i>of-beggars</i>	jānī <i>having-considered</i>	kōy <i>anyone</i>	
lūt*tū <i>used-to-plunder</i>	naī <i>not</i>	Paṇ <i>But</i>	Bōdī-Mōgalē <i>by-Bōdī-Mughul</i>	tō <i>on-the-other-hand</i>	Rānihar <i>Rānihar</i>	
māryū, <i>was-conquered,</i>	nē <i>and</i>	Bāman*nī <i>a-Brāhman's</i>	sōdī <i>daughter</i>	bān <i>hostage</i>	jhālī. <i>was-seized</i>	Raliyō inē <i>Raliyā her</i>
sōdāwā <i>to-release</i>	jīyō, <i>went,</i>	pan <i>but</i>	jhālānō <i>was-(himself)-seized</i>	Pachhē <i>Then</i>	rōwā <i>to-weep</i>	mandyō Tārē <i>he-began Then</i>
Mōgalē <i>by-the-Mughul</i>	puśyū <i>it-was-asked</i>	kē, <i>that,</i>	'tū <i>'thou</i>	cham <i>why</i>	rōwachh ? <i>weepest ?</i>	Tārē inē <i>Then by-him</i>
kīdhū <i>it-was-done(i.e., said)</i>	kē, <i>that,</i>	'mārī <i>'my</i>	māyā <i>wealth</i>	dātī-chhe, <i>buried-is,</i>	inū <i>of-it</i>	kōinē <i>to-anyone</i>
watāvyū <i>explained</i>	nathī. <i>is-not</i>	Havē <i>Now</i>	tamē <i>you</i>	jhālī <i>having-seized(-me)</i>	jāwō-chhō, <i>going-are,</i>	tō <i>then</i>
māyā <i>wealth</i>	im*nī-im <i>where-it-is</i>	padi <i>fallen</i>	rēsē' <i>will-remain'</i>	Mōgalē, <i>By-the-Mughul,</i>	māyā <i>wealth (if)-it-comes-out,</i>	nik'lē, <i></i>
tō <i>then</i>	ad'dhi <i>half</i>	lāinē <i>having-taken</i>	inē <i>him</i>	sōdī-muk*wānō <i>of-releasing</i>	kōl <i>promise</i>	āpyō <i>was-made</i>
Raliyō <i>Raliyā</i>	im*nē <i>them</i>	tēdinē <i>having-invited</i>	ēk <i>a</i>	talāw*nī <i>of-pond</i>	ādyā-mā <i>the-side-on</i>	lāi-jīyō, <i>took-away,</i>
kīdhū <i>it-was-said</i>	kē, <i>that,</i>	'ōlvā <i>'that</i>	gad'rānī <i>of-muddy-place</i>	wāhē <i>behind</i>	rōkātya <i>the-wealth</i>	chhe' <i>is'</i>
badhē <i>by-all</i>	ghōdā <i>horses</i>	hākyā <i>were-urged on</i>	Tē <i>They</i>	gārā-mā <i>the-mud-in</i>	khuntī-jīyā. <i>stuck.</i>	Raliyō <i>Raliyā</i>
						wāhē <i>behind</i>

hatō, tē s'hatī-jiyō Pasē Mulīē āvinē tñā Lag'dhīr-Par'mār'nē
was, he decamped Then in-Mulī having-come of-there to-Lagadhīr-Parmān
 rāw khādhi kē, 'tamārō Sāran lūtānō, nē Bāman'nī
complaint was-eaten that, 'your Chāran was-plundered, and a-Brāhman's
 sōdī bān jhalānī I wāt'nī tam'nē khōtya se
daughter hostage was-seized This of-occurrence to-you a-disgrace is
 Tamē bethā Sāran Bāman lūtāsē, tō pasē
You while-sitting Chāran Brāhman (if-)they-will-be-plundered, then afterwards
 tamārā jah kēwā gawāsē ? ' Tārē Lag'dhīrē kīdhū kē,
your fames how will-be-sung ? ' Then by-Lagadhīr it-was-said that,
 'tū Wadh'wān jā, nē iñā rājānē pan kahē Hū
'thou Wadhvān go, and of-there to-the-king on-the-one-hand tell I
 bahē ghōdā lānē sadū-ohhū ' Pachhē Raliyō Wadh'wān
two-hundred horses having-taken mounting-am' Afterwards Raliyā Wadhvān
 jivō nē Lag'dhīr wānē sadyō Mārag-mā bhēt-bhētiyā
went and Lagadhīr in-assistance mounted The-road-on meetings
 thiyā, nē rōlū jāmyū Tē-mā Bōdī-Mōgal sōdinē
became, and a-scuffle ensued That-in Bōdī-Mughul the-(Brāhman's)daughter
 bēlād-nākhinē nāthō Īnī wāhē Lag'dhīr dhōdyō, nē
seated-behind-having-thrown fled Of-him behind Lagadhīr ran, and
 jhalīnē hēthē pachhādyō Pan ūmal'kō mārīnē Mōgal
having-seized down he-was-pulled But effort having-struck the Mughul
 Lag'dhīr ūpar sadi bothō Lag'dhīn pāhē kaī hathiyār
Lagadhīr above having-mounted sat Lagadhīr near any weapon
 nōtū, tē-thī Mōgal'nī padvā-padvā gaḷ'ohī dābī
was-not, therefore of-the-Mughul as-he-lay the-throat was-pressed
 Līlā-mā ōlī Bāman-nī sōdiō Mōgal'nī bhēt-mā
The meantime-in that Brāhman's by-daughter of-the-Mughul the-waist-in
 sarī hatī, tē Lag'dhīr'nē watārī Tē Lag'dhīrē lānē
a-poniard was, that to-Lagadhīr was-shown That by-Lagadhīr having-taken
 Mōgal'nī pēt mā mārī Mōgal'ē pan jamāyō
of the Mughul the belly-in was-struck By-the-Mughul but a-scimitar
 hul'itīnē Lag'dhīr'nē mārī pādyō Em bey
having draten to-Lagadhīr having-struck he-was-caused-to-fall Thus both
 janī jhīhī thainē marīnā Tinī pūjīyā hajī chhe
persons wounded having-become were-killed Then memorial-stones still are

FREE TRANSLATION OF THE FOREGOING

THE STORY OF RALIYA GADHAVI

In times gone by there were frequent raids made into Kathiawar, and so people
 used to deposit their goods and chattels in Ranibar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranhar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough.' So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmins be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,¹ and tell the Raja there I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the mêlée which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

¹ Both Muli and Wadhwan are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, 'burned herself upon his funeral pyre.' See *Kathiawar Gazetteer*, p. 555.

MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hīndī¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hīndū neighbours. The languages of two Muslim communities demand, however, closer attention, these are Vhōrāsāī or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathuawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhōrāsāī has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities —

Locality	Reported number of speakers
Bombay Town and Island	10,000
Mahakantha	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows —

Locality	Number
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Surat	12,905
Baroda	10,880
Other Native States	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhōrāsāī dialect. Everywhere it is the same as the general dialect of the uneducated natives of

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kanna cultivators, and in Surat they mix up their cerebral and dental letters. If Vhōrāsāi has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'son' *dik'rō*, not *dīk'rō*, for 'was' they say *hutō*, not *hūtō*, and for 'taken' they say *lidhō*, not *līdhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhōrāsāi.

The Musalmān Khār'wās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur, and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew'.¹ Their origin is obscure. They call themselves Pathāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

Pronunciation.—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son), *marō*, for *mārō*, my, *tarō*, for *tārō*, thy, *darō*, for *dārō*, a day, *saṭhē*, for *sāthē*, with, *hath*, for *hāth*, a hand, *kadhō*, for *kādhō*, draw water, *tawār*, for *tēwārē*, then, *kat'lā*, for *kēṭ'lā*, how many? *jam*, for *jem*, as, like, *lam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *dōs-dar*, for *dōst-dār*, a friend, *dukān-dar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *ī*, as in northern Gujarāt. Thus, *khāinē*, for *khāinē*, having eaten, *bhai*, for *bhāi*, a brother.

The vowel *ī* is liable to be changed to *ē*, as in northern Gujarāt. Thus, *mārēs*, for *mārīs*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *t* in *huṭō*, was, *pōtānō*, own, *sampat*, wealth, *tē*, he, *vaṭanī*, a native, *khētar*, a field, *ohhōt'rā*, husks, *khātō*, eating, *sāw'chēṭ*, conscious, *gammat*, rejoicing, *jūō'tō*, living, *uttar*, an answer, *tū*, thou, and many others. *th* becomes *ṭh* in *thī*, from, *thiyō*, became, *tathā*, and, *lathī*, is not, *uthāpyō*, for *uthāpyō*, disobeyed, *sathē*, with, *d* becomes *d* in *dīk'rō*, a son, *dēs*, a country, *dukāl*, a famine, *Khudā*, God, *dās*, a servant, *andar*, within, *dh* becomes *dh* in *khīdhū*, for *kīdhū*, done, and *lidhō*, taken. In *dāt*, a tooth, both consonants have been cerebralized.

On the other hand, *t* has become *t* in *mōtō*, great, *pēt*, belly, *kat'lā*, for *kēṭ'lā*, how many? *at'lō*, so much, *rōṭi*, bread, *kōṭē*, on the neck, *vṭī*, a ring. *th* has become *th* in *ēk'thū*, in one place, and *bethō*, *bethō* or *betō*, seated. *ṇd* has become *nd*, in *bhundō*,

¹ *Kathiawar Gazetteer*, p. 153

swine The letters *d* and *l*, when medial, generally become *r*, as in *thōrā*, a few, *darā*, days, *uāvi*, having caused to fly, *pariyō*, for *padyō*, sell, *dōrinē*, for *dōdinē*, having run, *sagh^hrū*, for *sagh^hlū*, entire, *vēg^rrō*, for *vēg^hlō*, distant, *sābharīyō*, for *sābhalyō*, heard, *āgar*, for *āgal*, before, *pachhar*, for *pāchhal*, behind On the other hand, *r* has become *d* in *lhad^hchī*, expenditure, *madī*, having died, *chākh^hdī*, service Sometimes it becomes *n*, as in *lugⁿnā*, for *lug^rrā*, clothes So *n*, when standing alone, almost always becomes *n*, as in *mānas*, for *mānas*, a man, *pan*, but, *gan*, count, *ghanō*, many

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Surṭi dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar

An initial *n* often becomes *l*, as in *lūkhī*, for *nākhī*, having thrown, *lathī*, for *nathī*, is not, *lāch*, for *nāch*, dancing, *lōkar*, a servant, *lāl*, a nose

The letter *ś* becomes *s* in *mārēs* for *mārś*, I shall strike, and other futures, and in the word *sū*, what?

In the word *lhidhū*, for *lidhū*, not only has the *dh* been cerebralized, but the initial *h* has also been aspirated So also in *lhadīyō*, for *lādīyō*, was taken out On the other hand, *h*, or an aspiration, is elided in *daiō*, a day, for *dādō*, i.e. *dahādō*, *riyō*, for *rahyō*, i.e. *rahyō*, remained, *nai* or *nī*, for *nahi*, not, *lēś*, for *lahēs*, i.e. *lahīś*, I will say, *lērāwū*, for *kēw^rrāwū*, for *lahēw^rrāwū*, to be called, *rēm*, for *rēhēm*, compassion, *pērāwō*, for *pahērāwō*, clothe, *bar* for *bāhār*, outside, *betō* or *bethō*, seated This omission of *h* is also common in the standard dialect

Letters are sometimes doubled under the influence of a preceding *r* or *l* Thus, *bānnū*, for *bārⁿnū*, a door, *gōwānnī*, for *gōwālⁿnī*, a herd-maiden So, we have *dōllā^h-thī*, with ropes, for *dōr^hdā^h-thī*, in which the *d* is first changed to *l*, and then doubled

The consonants within a word are sometimes interchanged by metathesis Thus, *lharāvēs*, for *lharōvēs*, i.e. *lharō^hdāvis*, I will give to eat so *dēt^hwā*, for *dēw^htā*, fire

A final nasal is sometimes dropped, as in *tamāru*, for *tamārū*, your

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect Thus the sign of the ablative is *thī*, not *thi* The only dialectic peculiarity is the use of *hōn*, to form the plural Thus, *bāpu*, a father, *bāpuhōn*, fathers This termination *hōn* is also found in the Mālvi dialect of Rājasthānī and in some forms of Khāndēśī.

Some adjectives form their feminines in *ēi*, as in *badhēi* *lhad^hchī*, all expenditure. Compare *gēi*, below, under the head of participles

The pronouns are more irregular The pronoun of the second person is usually spelt with a cerebral *t* Thus, *tū* The dental *t* also occurs The agent cases of the first two personal pronouns are *mē* or *hūē* and *tē* or *tūē*, respectively The genitive singulars are *marō* and *tarō* or *tarō* The plurals are regular (allowing for the optional cerebralization of the *t* in the second person) In the singular the nominative is also used as an oblique base Thus, *hūnē*, to me, *tūnē*, to thee, *hū-thī*, from me

The pronoun of the third person is *tē* or *ī*, he, she, it, that *tē* is declined regularly in the singular *I* is shortened in the oblique cases of the singular, thus, *īē*, by him, *inō*, of him The plural of *tē* is *tēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī*, thus, *jīnō*, whose Similarly is declined *lōn*, who? genitive, *līnō*, and so on, *sū*, is 'what?'

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person Thus, *hũ chhe*, I am When used as an auxiliary the *e* is dropped, and it becomes simply *chh* Thus, *lai ũchh*, I do, *āvīyōchh*, he has come, *khīdhũchh*, it has been done

The past of the auxiliary is *hutō*, fem. *hutē*, plur masc *hutā*

The finite verb has a few irregularities The *t* of the present participle is cerebralized Thus, *mār'tō*, striking The past participle inserts an *ā* before the *y* Thus, *mā'iyō*, for *māryō*, struck So we have *pariyō*, fell, *lākhīyũ*, thrown, *mōkalīyō*, sent, *āpīyũ*, given, *icalāyō*, he embraced, *lāgīyō*, he began, *pōchīyō*, he arrived

The definite present is formed by adding *chh* to all persons of the simple present Thus, *mārũchh*, I am striking, *mārēchh*, thou art striking, and so on So the perfect is *mā'iyōchh*, he has been struck, similarly, *khīdhũchh*, it is done, *thīyōchh*, he has become; *āvīyōchh*, he has come *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *lhēi*, he says, for *lahē*

The Imperfect and Pluperfect are regularly formed with *hutō* Thus, *mār'tō-hutō*, he was striking, *āē mā'iyō-hutō*, he had struck

The future is slightly irregular, as it changes *ī* to *ē* and *ś* to *s* We thus get,—

I shall strike

	Sing.	Plur
1	<i>mār's</i>	<i>mār'su</i>
2	<i>mār'sē</i>	<i>mār'sō</i>
3	<i>mār'sē</i>	<i>mār'sē</i>

Contracted forms are *hōs*, I shall be, *jās*, I shall go, *lēś*, I shall say, *rēs*, I shall remain

The verbs *thawũ*, to be, and *jawũ*, to go, lengthen their first vowels Thus, *thāwũ*, to be, *thātō*, being, *jātō*, going

Irregular past participles are *khīdhō*, done, from *kar'wũ*, often used in the neuter to mean 'said' by so and so *Bah'wũ* has its past participle *riyō*, remained, and *jāwũ*, to go, makes *giyō* The feminine of *giyō* is *gēi* or *gī* With *gēi*, compare *badhēi*, the feminine of *badhō*, all

The verb *lēwũ*, to take, makes its conjunctive participle *lī*, for *laī*, having taken

As specimens of Khār'wā Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale

[No 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ

GOGO (AHMEDABAD)

SPECIMEN I.

એક માનસને બે ડીકરા હુટા ને ટેઓમાના નનાએ બાપને ખીદુ કે બાપુ સપટનો પોચટો ભાગ હુને આપ ને ઇએ પુછ વેહેંચી આપી ચોરા દરા પછી ટે નનો ડીકરો મધરૂં એકથુ કરીને વેગરા ડેસમા ગિયો ટે તહ રગભોગે પોટાની સપટ ઉરાલી લાખી ને ઇએ બઢેઈ અડચી લાખિયુ ઇના પછી ટે ડેસમા મોતો ફુકાલ પરિયો ને ઇને તગી પરવા લાગી ને ટે જઈને ટે ડેસના વટનીઓમાના એકના તહ રિયો ને ઇએ પોટાના ખેટરમા બઢીને ચારવા સાર ઇને મોકલિયો ને જો છોટરા હુદો ખાટા હુટા ટેમાડી પોટાનુ પેત ભરવાને ઇની ઇલા હુટી પન કોઇએ ઇને આપિયું નઇ ને ટે સાવચેટ ડિયો તવાઃ ઇએ ખીદુ કે મરા બાપના કતલા મચ્છુરોને મમ રોતી મલેછ પન હુ તો હુએ મડી જઈછ હુ હુથી મરા બાપની પામે જસ ને ઇને કેસ કે બાપુ હુએ ખુડાનું તઠા તરૂં પાપ ખીદુછ ને હવે તરો ડીકરો કેરાવા હુ જોગ લઠી હુને તરા મચ્છુરોમાના એકના જમ ગન ને ટે હુથીને પોટાના બાપની પાસ ગિયો ને ટે હજી ઇનો વેગરો તવાર ઇના બાપે ઇને જોયો ને ઇને રેમ આવી ને ટે ડોરીને ઇને કોતે વળગિયો ને ઇને ખુચ્ચી લીઢી ટે ડીકરાએ ઇને ખીદુ કે બાપુ હુએ ખુડાનું તઠા તરૂં પાપ ખીદુછ ને હવે તરો ડીકરો કેરાવા હુ જોગ લઠી પન બાપુએ પોટાના ડાસને ખીદુ કે રૂડા હુગથા લી આવો ને ઇને પેગવો ને ઇના હથમા વીંતી લાખો ને પગમા જોરા પેરાવો ને આપને ખઈને ગમ્મટ કરિયે કમકે આ મરા ડીકરો મુઓ હુટો ને પાછો જવટો ડિયોછ ને જોવાયો હુટો ને મલિયોછ ને એહોન ગમ્મટ કરવા લાગિયા

અને ઇનો મોતો ડીકરો ખેટરમા હુટો ને ટે આવટા ઘરની પાસ પોચિયો તવાર ઇએ રાગ તઠા લાય સાભરિયા ને ઇએ કોડરોમાના એકને ટેરીને પુછિયુ કે આ કું છે ને ઇએ ઇને ખીદુ કે તરો ભઈ આવિયોછ તે તરા બાપુએ એક મોતી મીજબાની ખીદીછ કમકે ઇને સહીસલામત પાછો મલિયોછ પન ટે ચુસ્સે ડિયો ને અડર આવવા ઇની ખુશી ની હુટી તેડી ઇના બાપે બર આવીને સમજાવિયો પન ઇએ ઉટર આપટા બાપને ખીદુ કે જો અતલા વરસ હુ તરી ચાકડી કરૂછ ને તરો હુકમ હુએ કડી ઉઠાપિયો લઠી ટોપન મરા ડોસપરની સઢે ખુશી ઠવાને દુએ હુને બોકરીયુ પન કડી ની આપિયુ હુદુ પન આ તરો ડીકરો જિએ કસબનોની સઢે તરી સંપટ બોઈ લાખી ઇના આવટાજ દુએ ઇના સાર મોતી મીજબાની ખીદી ને ઇએ ખીદુ કે ડીકરા હુ મરી સઢે રોજ રેછ ને મરૂં સધરૂં તરૂં છે આપને ટો ખુશી ઠાવું તઠા હડખ કરવો જોયે કમકે આ તરો ભઈ મુવો હુટો ટે પાછો જવટો ડિયોછ ને જોવાયસો હુટો ટે મલિયોછ

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KĤĀR'WĀ

GOGO (AHMEDABAD)

SPECIMEN I

TRANSLITERATION AND TRANSLATION.

Ek mānas'nē be dik'rā hutā, nē tēō-mā-nā nanāē bāp'nē
A to-man two sons were, and them-in of by-the-younger to-the-father
 khidhū kē, 'bāpu, sampat'nō pōch'tō bhāg
it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
 hūnō āp ' Nē iē puñji vēhēchi āpī. Thōrā darā
to-me give ' And by-him the-wealth having-divided was-given A-few days
 pachhī, tē nanō dik'rō sagh'rū ek'thū karinē vēg'rā dēs-mā
after, that younger son everything together having-made a-far country-in
 giyō Tē tāh rang-bhōgē pōtānī sampat
went By-him there in-delight-enjoyment his property
 urāvi-lākhī Nē iē badhēi khad'chī-lākh'yū, mā
was-squandered-entirely And by-him entire was-expended-entirely, of-that
 pachhī tē dēs-mā mōtō dukāl pariyo, nē inē tangī
after that country-in a-mighty famine fell, and to-him poverty
 par'wā lāgi. Nē tē jāinē tē dēs'nā watanīō mā-nā
to-fall began And he having-gone that of-country the-natives-in-of
 ek'nā tāh riyō, nē iē ' pōtānā khētar-mā bhundōnē chār'wā
one-of there remained, and by-him his-own field-in the-swine feeding
 saru inē mōkahyō Nē jē ohhōtrā bhundō khātā-hutā,
for as-for-him he-was-sent And what husks the-swine eating-were,
 tē-mā-thī pōtānū pēt bhar'wānē mī ichhā hutī, pan kōiē
them-in from his-own belly for-filling of-him wish was, but by-anyone
 inē āpiyū nāi Nē tē sāv'chēt thiyō, tawār iē
to-him was given not And he conscious became, then by-him
 khidhū kē, 'marā bāp'nā kat'lā majurōnē mas rōtī
it-was-said that, 'my of-father how-many to-labourers enough bread
 malēchh, pan hū tō bhukhē madī-jāūchh Hū uthī
is-got, but I on-the-other-hand by-hunger am dying I having arisen
 marā bāp'nī pāsē jāś, nē inē kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,

hūē khudānū tathā tarū pāp khīdhūchh, nē havē tarō
by-me of-God and of-thee sin has been-done, and now thy
 dik'rō kērāwā hū jōg lathī. Hūnē tarā majurō-mā-nā ēk'nū jam
son to-be-called I worthy am-not Me thy servants in-of of-one like
 gan ' ' Nē tē uthīnē pōtānā bāp'nī pās giyō, nē tē
count ' ' And he having-arisen his own of-father near went, and he
 hajī ghanō vēg'rō, tawāi inū bāpē inē jōyo, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him
 rēm āvī, nē tē dōrīnē inē kōtē wājagiyo, nē
compassion came, and he having-in on-his on-neck clasped, and
 inē buchohī lidhī Tē dik'rāc inē khīdhū kē, 'bāpu,
to-him his was-taken That by-son to-him it-was-said that, 'father,
 hūē khudānū tathā tarū pāp khīdhūchh, nē havē tarō dik'rō
by-me of-God and of-thee sin has been-done, and now thy son
 kērāwā hū jōg lathī ' Pan bāpuē pōtānā dās'nē
to-be-called I fit am-not ' But by-the-father his-own to-servant
 khīdhū kē, 'rudā lug'nā lī-āwō, nē inē pīrāwō, nē
it was-said that, 'good dresses bring, and to-this-one put-on, and
 inā hath-mā vīti lākhō, nē pag-mā jōrā pīrāwō, nē
of-this-one the-hand-on a-ring put, and the-foot on shoes put-on, and
 āp'nē khainē gammat kariyē, kam-kē ā marō dik'rō muō
we-all having-eaten rejoicing may-make, because-that this my son dead
 hutō, nē pāchhō jiw'tō thiyōohh, nē khōwāyō hutō, nē
was, and back-again living has-become, and lost was, and
 malyōohh ' Nē ēhōn gammat kar'wā lāgiyā
has-been-got ' And they rejoicing to do began

Anē inō mōtō dik'rō khētar-mā hutō Nē tē āw'tā
And of-him the-elder son the-field-in was And he in-coming
 ghar'nī pās pōohyō, tawār iē rāg tathā lāch sābhariyā
of-the-house near arrived, then by-him music and dancing were-heard
 Nē iē lōkarō-mā-nā ēk'nē tērīnē puchhyū kē, 'ā
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 sū chhe ? ' Nē iē inē khīdhū kē, 'tarō bhai
what is ? ' And by-him to-him it-was-said that, 'thy brother
 aviyōchh, tē tarā bāpuē ēk mōtī mījbānī khīdhīchh,
has-come, therefore thy by-father a great feast has-been made,
 kam-kē inē sahī-salāmat pāchhō malyōchh ' Pan tē
because-that to-him safe-(and)-sound back-again he-has-been-got ' But he
 gussē thiyō, nē andar āw'wā inī khuśī nī hutī
in-anger became, and within to-go of-him willingness not was
 Tē-thī inā bāpē bar āvinē sam'javiyō Pan
Therefore his by-father out having-come he-was-made-to-understand But

iē uttar āp'tā bāp'nē khīdhū kē, 'jō, at'lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
 waras hū tarī chāk'dī karūchh, nē tarō hukam hūē kadi
years I thy service am-doing, and thy order by-me ever
 uthāpiyō lathī, tōpan marā dōs-dar'nī sathē khuṣī
was-disobeyed not, nevertheless my of-friends in-company happiness
 thawānē tūē hūnē bōkariyū pan kadi nī āpiyū hutū Pan
for-becoming by-thee to-me a-kid even ever not given was But
 ā tarō dik'rō jīē kas'banōnī sathē tarī sampat
this thy son by-whom of-harlots in-the-company thy wealth
 khōi-lākhī, inā āw'tā-ṛ tūē inā sāru mōtī mījbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
 khīdhī ' Nē iē khīdhū kē, 'dik'rā, tū marī sathē
was-made ' And by-him it-was-said that, 'son, thou of-me in-company
 rōj rēchh, nē marū sagh'rū tarū chhe Āp'nē tō
daily remainest, and my everything thine is To-us-all on-the-other-hand
 khuṣī thāwū, tathā hadakh kar'wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
 tarō bhaī muwō hutō, tē pāchhō jīw'tō thiyōchh, nē khōwāy'lō
thy brother dead was, he back-again living has-become, and lost
 hutō, tē mahyōchh.
was, he has-been-found '

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

Gogo (AHMEDABAD)

SPECIMEN II.

એક હુટો ચકલો ને એક હુટી ચકલી ચકો લાવિયો ચોખાનો ડાણો ને ચકી લાવી ડાળનો ડાણો. ઇતી ખીચરી પકાવી, ને ચકી પાણી ભરવા ગેઈ ચકો ખીચરી ખઈને આખે પાટા બાઢીને સુઈ ગિયો. અવામા ચકી પાણી ભરીને આવી, ને ખીંડું ચકારાણા બાણું ખોલો. તારે ચકો ખેંધ મરી આખો હુખેછ ટો ચકીએ ધરો લાખી ડીઢો ને બાણું ખોલિયુ ટો બ્લેયછો, ટો ખીચરી ની મલે. એ વાત ચકાને ખીંઢી કે ખીચરી દેત ખઈ ગિયુ ચકલો ખેંધ કે રાજનો કુટરો ખઈ ગયો ચકલી રાજ પાસે ગીને રાજને ખીંડું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો ટો રાજએ કુટરાંને પુછિયુ કે ખીચરી ટું ખઢીછ? ટો કુટરો ખેંધ કે ના, મેં લઈ ખઢી ટો રાજએ ચકલાને પુછિયુ ટો ચકલો ખેંધ કે ના મેં ખી લઈ ખઢી ટો રાજએ સિપધને હૂકમ ડીઢો કે ચકલાને કુવામા લાખી ડિયો ટો સિપધએ લાખી ડીઢો અવામા એક ગોવાણી આવી ઇને ચકલીએ ખીંડું કે મરા ચકલાને કુવામાઈ નિકારો, ટો હુ ટમને ખીર ને રોતી ખરાવેસ ટો પેલી ગોવાણી કુવામા ઉટરી ને ચકલાને ખડિયો ટો ગોવાણીને લઈને ચકલી ધર ગી પેલા ચકલાએ એક લોઢી ગરમ કરીને પેલી ગોવાણીને ખીંડું કે આ સુનાના પાટલાપર બેટો. ટો પેલી બેકી, જલી બેકી અવી બડીને ઉથી. ટો એ ખેંધ હમે ખીર ન ખઢી ને કુલે બડી.

[No 19]

INDO-ARYAN FAMILY.

CENTRAL GROUP

GUJARĀTĪ

KHAR'WĀ

GOGO (AHMEDABAD)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Ēk	hutō	chak'lo,	nē	ēk	hutī	chak'li	Chakō
One	was	cock-sparrow,	and	one	was	hen-sparrow	The-cock sparrow
lāviyō	chōkhānō	dānō	nē	chakī	lāvi	dāḷ'nō	dānō
brought	of-rice	grain	and	the-hen-sparrow	brought	of-peas	grain
Inī	khich'rī	pakāvi,	nē	chakī	pānī	bhar'wā	gēi
Of-these	pottage	was cooked,	and	the hen-sparrow	water	to draw	went
Chakō	khich'rī	khainē	ākhē	pātā	bādhinē		
The cock-sparrow	the-pottage	having eaten	on-eyes	a-bandage	having-tied		
sui-giyō	Awā-mā	chakī	pānī	bharinē	āvī,		
went-to sleep	The meantime in	the-hen sparrow	water	having-drawn	came,		
nē	khidhū,	'chakā-rānā,	bānnū	khōlō'	Tārē	chakō	
and it-was-said,	'cock-sparrow	lung,	the-door	open'	Then	the cock-sparrow	
khēi,	'marī	ākhō	dukhēchh'	Tō	chakiē	gharō	
says,	'of-me	the-eyes	are paining'	Then	by-the-hen-sparrow	the-pitcher	
lākhī-didhō,	nē	bānnū	khōlīvū	Tō	jōy'chh,	tō	khich'rī
was-put down,	and	the-door	was-opened	Then	she-sees,	verily	the-pottage
nī	malē	Ē	wāt	chakānē	khidhī	kē,	'khich'rī
not is-found	This	fact	to-the-cock-sparrow	was said	that,	'the-pottage	
kōn	khāi-giyō'	Chak'lo	khēi	kē,	'rājānō	kut'rō	khāi-giyō'
who	ate-up?	The-cock-sparrow	says	that,	'the-king's	dog	ate-up'
Chak'li	rājā	pāsē	gī,	nē	rājānē	khidhū	kē,
The-hen-sparrow	the-king	near	went,	and	to-the-king	it-was-said	that,
'tāmārō	kut'rō	marī	khich'rī	khāi-giyō'	Tō	rājāē	kut'rānē
'your	dog	my	pottage	ate-up'	Then	by-the-king	to-the-dog
puchhiyū	kē,	'khich'rī	tē	khadhichh?	Tō	kut'rō	khēi
it-was-asked	that,	'the-pottage	by-thee	has-been-eaten?	Then	the-dog	says
kē,	'nā,	mē	lathī	khadhi'	Tō	rājāē	chak'lōnē
that,	'no,	by-me	is-not	eaten'	Then	by-the-king	to-the-cock-sparrow
puchhiyū,	tō	chak'lo	khēi	kē,	'nā,	mē	bī
it-was asked,	then	the-cock-sparrow	says	that,	'no,	by-me	also
khadhi.'	Tō	rājāē	sipānē	hukam	didhō	kē,	
eaten'	Then	by-the-king	to-a-soldier	order	was-given	that,	

‘chak ¹ lānē	kuwā-mā	lākhi-diyō	Tō	sipaīē					
‘the-cock-sparrow	the-well-in	throw-away	Then	by-the-soldier					
lākhi-didhō	Awā-mā	ēk	gōwānnī	āvi	Inē				
he-was-thrown-away	The-meantime-in	a	herd-maiden	came	To-her				
chak ¹ liē	khīdhū	kē,	‘marā	chak ¹ lānē	kuwā-mā-thī				
by-the-hen-sparrow	it-was-said	that,	‘my	cock-sparrow	the-well-in from				
nikārō,	tō	hū	tam ¹ nē	khīr	nē	rōtī	kharāvēs		
(if)-you-take-out,	then	I	to-you	rice-milk	and	bread	will-cause-to eat		
Tō	pēli	gōwānnī	kuwā-mā	utrī,	nē	chak ¹ lānē	{		
Then	that	herd-maiden	the-well-in	descended,	and	the-cock-sparrow			
khadyō	Tō	gōwānnīnē	lānē	chak ¹ li	ghar				
brought-out	Then	the-herd-maiden	having-brought	the-hen-sparrow	home				
gī	Pēlā	chak ¹ lāē	ēk	lōdhī	garam	karīnē	pēli		
went	That	by-cock-sparrow	a	griddle	hot	having-been-made	that		
gōwānnīnē	khīdhū	kē,	‘ā	sunānā	pāt ¹ lā-par	betō	Tō	pēli	bethī.
to-cow-herdess	was-said	that,	‘this	golden	seat-on	sat	So	she	sat
Javī	bethī	āvi	badīnē	uthī	Tō	ē	khēi		
As-soon-as	she-sat	so-soon	being-burnt	she-got-up	Then	she	says		
‘hamē	khīr	na	khadhī,	nē	kulē	badī			
‘by-us (ie by-me)	rice-milk	not	was-eaten,	and	on-my-seat	I-am-burnt			

FREE TRANSLATION OF THE FOREGOING

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

PAT'NŪLĪ.

Pat'nūli, also called Saurāshtrī (or the language of Surat) and Khatri, is the language of the silk-weavers of the Deccan and Madras Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them —

'The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local courts of old time in the Deccan.¹ The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshtrī weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Pat'nūli in the Madras Province who still return their language as of yore.'

Pat'nūli was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available —

BOMBAY—		
Bombay City	2	
Sholapur	587	
Dharwar	654	
Bijapur	56	
Feudatories	301	
	—	1,600
MADRAS—		
Kistna	1	
Nellore	2	
Madras	989	
Chingleput	87	
North Arcot	2,793	
Salem	7,548	
Coimbatore	19	
South Arcot	311	
Tanjore	18,069	
Trichinopoly	4,523	
Madura	35,197	
Tinnevely	3,811	
South Canara	2	
	—	73,352
MYSORE (Bangalore)		5
	TOTAL	74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Pat'nūli have been received from that province or from Mysore. From Bombay, only 300 speakers of Pat'nūli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Hofrath Dr Bühler has directed my attention, since this was first written to the Gupta Inscription, translated at page 79, vol. III, of the *Corpus Inscriptionum*. In this, the colony of silk weavers, which immigrated to Dastpur (Mandesar) from central and southern Gñjarāt, are praised for their industry and piety, the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta — J. A. B.

other hand, 6,550 speakers of 'Pat'wēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Pat'wēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Pat'nūlī. The following are, therefore, the figures for Pat'nūlī as returned for this census from the Bombay Presidency —

Ahmednagar	300
Belgaum	4,000
Dharwar	1,500
	<hr/>
TOTAL	5,800
	<hr/>

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Pat'nūlī is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Pat'nūlī (or Pat'wēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Pat'nūlī are therefore quite unnecessary. No specimens are available of Madras Pat'nūlī, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Pat'vī, which appears to be based on Marāṭhī. *Fide ante*, page 294.

KĀKARI

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned —

United Provinces	25,386
Panjab	4,386
Hyderabad	4,193
Bombay	122
	<hr/>
TOTAL	34,087
	<hr/>

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhinī Hindōstānī. Kākars belong to the Kākarzāhī tribe of Afghans, and their forefathers are said to have come from Afghanistan with Ahmad Shāh Durrānī about 1748. On his return from India after having conquered the Marāthās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarāt, they found their way to Haidar 'Alī of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*, the Rājasthānī dative suffix *lē*, becomes *la* (this is the usual suffix of the dative), the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chc* or *cha*, and we have *utisna* for *utisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēfō*, a son, plural, *bētā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *la* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Ābkhāzī.

The present tense of the verb substantive is *ohhē* or *chē* (*cha*), he is. Thus, *mīlacha* for *malē-chhe*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *karičēndō*, he did, a doubled *tt* in the present participle as in *āvattē*, in going. The conjunctive participle ends in *isna*, *isnō*, or *isnā*. Thus, *gayisna*, having gone, *bharisna*, having filled, *vāfisnō*, having divided, *utisna* or *utisna*, having arisen. This form is probably borrowed from Diavidian languages. So also the *vi* in *marvi ōcha*, (I) am dying. Compare Tamil *iru*, be.

[No 20]

INDO-ARYAN FAMILY.

CENTRAL GROUP

KĀKARĪ

(DISTRICT BELGAUM)

Kōnēk śakh's-ka di bētā hatā Tis-ma nhānō bētō
A-certain person-to two sons were Them-among younger son
 ipanō bā-ka kayō, 'bā, tāi jin'gi-ma majē āwattē
his own father-to said, 'father, you property-in to-me that-may-come
 wātō majē dē' Bā tis-ma ipanō māl wātisnō-didō
share to me give' Father them-among his-own property having-divided-gave
 Nhānō bētō āpanō wātō lisna dūr mulūk jayisua
Younger son his-own share having taken a-far country having-gone
 bahut din naī hōi-ā-tā, tit'lā-ma tyō dundhuyi āpanō māl
many days not had-been, meantime he luxury-with his-own property
 sam'dyō hāl-kaisēndō Tyō aśyō karyō bād tē mulūk-ma mottū
all squandered He thus had-done after that country-in a- great
 dukāl padisna ti-ka garibī āyī Tyō tē mulūknō ēk
famine having-fallen him-to poverty came He that of-country one
 śakh'snō jul nauk'iī ihayō Tyō śakh's ti-ka suwar charāwan-ka
of-person near service remained That person him-to some grazing- for
 āpanō khēt-ka mōkhal-didō Whā bhukē-ti tal'malisna suwar
his-own field-to sent There hunger-with being-over come some
 khātē bhūsō suddā khāvisna pēt bharali-rhatō Lēkhin ti-ka
eating husks also having-eaten belly would-have-filled But him-to
 kis-ti kāy-bī naī millā-tō Aśyā thōdā din gayā, āpanō
anybody-from anything- even not obtained-was So some days went, his-own
 pichh'vāṅgani wāt vād āvisna tyō ipanō dill-ma kayō,
of-former state (in-)memory having-come he his own mind-in said,
 'mīrī bhīnō jul rhanū kitt'lī nauk'ran-ka pēt bhāvisna jāstī
my of-father near living how many servants-to belly having-filled more
 hovanlu kul milacha Lēkhin hāi haru bhukkavo maru-rōcha Haru
become food is obtained But here I hunger-by am-dying I
 utisna maru bi-na jul vāvisna "bā, hau Allānō pip
having arisen my father-of near having gone, "father, I of God sin
 bhōno pip bhind-hdo Hau tiro bto kan-ka lavkh nāī Maje
of-father son have-got-tied I son son-to-be worthy (am-)not He
 vāṅgani jul nūlār car'kav muk'hē," kavisna whi-ti vāṅg
of-former son a servant had kept," (so) saying there-from he

utisna āpanō bānō jul āwatab bā ti-ka
having-arisen his own of-father near whole coming father him-to
 dūr-tī dēkhisna, ihām āyisna, nhātī-jayisna, kawatō
distance-from having-seen, pity having-come, having-gone-running, embrace
 māisna, mukko didō Taba bētō bā-ka kayō, 'bā,
having-struck, a-kiss gave Then the-son father-to said, 'father,
 hau Allānō sām'na tāiō sām'na chūk karyō, majē tāiō
I of-God before you before son did, me your
 bētō-karī bulāwū nakō ' I-ka bā āpanō nauk'ran-ka kayō,
son-as (you-)call do-not ' This-to father his-own servants-to said,
 'chōkū pōsāk layisna māiā bētā-ka pērāw, angli-ma mūndī
'best a-dress having-brought my son-to put-on, finger-in a ring
 ghālō, pāy-ma jōdō ghālō, khān-ka tayārī karō, hama
put, feet-in shoes put, eating-for preparation make, we
 khayisna khusī-hōwungā Kā-ka-ta vō mārō bētō maryō-tō,
having-eaten happy-let-us-become Why-for-then this my son that-dead-was,
 phirisna wāchyō, chukaildō-tō, milyō ' Yū sām'lisna sam'dyā
again is-alive, lost-was, is-found ' This having-heard all
 khusī hōyā
glad became
 Ē-bakhat-ka tinō mōtō bētō khēt ma hatō Tyō gharna jul
At-this-time his elder son field in was He to-house near
 āyat bakhat-ka ti-ka gāvannū nāchannū sām'lyō Tyō tē
coming at-the-time him-to singing dancing heard He that
 naukar-ma cēk janā-ka bulāyisna, 'tī kasū chāliha' puchhyō
servants-in one man-to having-called, 'that what is-going-on' asked
 Ti-ka tyō kayō, 'tārō bhāyī āyōcha, tyō chōkō āyisna
Him-to he said, 'your brother is come, he safe-and-sound having-come
 pōhachētē sabab tāiō bā khānū tayār karisna
on-reaching on-account-of you father a-feast ready having-made
 mukhyō ' Yū sām'lisna tyō mōtō bētō ghus-hōyisna
has left ' This having-heard that elder son angry-having-become
 mada-ma nāī gayō Sabab ti-nō bā bhar āyisna mada-ma
in not went Therefore his father out having-come in
 ākai kaisna ti-ka bahut kaildō Ti-ka tyō āpanō bā-ka
to come saying him-to much entreated That-to he his-own father-to
 kayō, 'hau ittalā waris taka tāiī nauk'rī karisna kaba tāri
said, 'I so-many years till your service having-made ever your
 wāt tōdyō nāī Lēkhin hau mārā dōsan-ka milēlisna
word broke-not But I my friends having-gathered together
 khānū khavādan-ka tūī majē kaba ēk bak'rū-bi nāī-didō Kas'bin
feast to-make thou to-me ever one goat-even not-gavest Harlots

KĀKARĪ

sangāt	padīna	tārū	māl	sam'dyō	ning'lisna	yō	tārō
<i>in-company</i>	<i>having-fallen</i>	<i>you</i>	<i>property</i>	<i>all</i>	<i>having-devoured</i>	<i>this</i>	<i>your</i>
bētō	ghar-ko	āyō	barābaī-ka	tū	tinā-wāstī	khānū	kayō'
<i>son</i>	<i>house-to</i>	<i>come</i>	<i>as-soon-as</i>	<i>thou</i>	<i>of-him-for</i>	<i>a-feast</i>	<i>hast-made</i>
Bā	bētū-ka	kayō,	'tū	sārā	mārā	sangāt	Mārā
<i>Father</i>	<i>son-to</i>	<i>said,</i>	<i>'thou</i>	<i>all</i>	<i>my</i>	<i>with</i>	<i>art</i>
jul	chhē	tē	sam'dyō	tāū	Maī-tō	tāiō	bhāyī,
<i>near</i>	<i>is</i>	<i>that</i>	<i>all</i>	<i>thine</i>	<i>That-dead-was</i>	<i>thy</i>	<i>brother,</i>
phirisna	wāchyō,	chukalī-gayō,		chhē	milyō	hama	khusī
<i>again</i>	<i>is-alive,</i>	<i>that-lost-gone-was,</i>		<i>is</i>	<i>is-found</i>	<i>So</i>	<i>happy</i>
hōnū	barābar	chhē'		tē			
<i>to-be</i>	<i>proper</i>	<i>is'</i>		<i>he</i>			

TĀRĪMUKĪ OR GHISĀDĪ.

The Ghisādī are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends —

BERAR—

Amrnoti	200	
Alola	4	
Buldana	200	
	<hr/>	404

BOMBAY—

Poona	1,000	
Satara	165	
Belgaum	100	
	<hr/>	1,265

TOTAL	<hr/>	1,669
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The Ghisādī call themselves Tārīmūk. They are called Ghisādī (*i.e.* polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. XIII, Part I (1844,) of the *Journal of the Asiatic Society of Bengal*. Account of the *Taremoock or Wandering Blacksmith*, on pp. 8 and ff. *Taremoockee Vocabulary* on pp. 17 and 18.

The following works may also be consulted —

BOMBAY GAZETTEER,—Vol. XVIII, Poona, Pt. I (1885), pp. 333 & ff.

Id.,—Vol. XIX (1885), Satara, p. 83.

Id.,—Vol. XXI (1884), Belgaum, pp. 135, 136.

AURANGABAD GAZETTEER,—p. 272.

CRODEE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. III, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarāt). Thus, *pāchal* for *pāchhal*, after, *uṭina*, for *uthinē*, having arisen, *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuśyā-na*, to a man, *uṭina*, having arisen, *chha* for *chhe*, is, *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karin*, having done, *lēwā-n*, to take, *huwā n*, to become, *āyōch* for *āyō-chhe*, he has come, and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāṭhī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vēl*, time, *schāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakryān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhinī Hindōstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bēlō layō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nū*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tamē*) 'They' is *ōy*.

The verb substantive is thus conjugated in the Present —

	Sing	Plur
1	<i>chhav</i>	<i>chha</i>
2	<i>chha</i>	<i>chha</i>
3	<i>chha</i>	<i>chha</i>

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers. Thus—

I am striking, etc

	Sing	Plur
1	<i>mārūcha</i>	<i>mā ēcha</i>
2	<i>māracha</i>	<i>mā ōcha</i>
3	<i>māracha</i>	<i>māracha</i>

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc

	Sing	Plur
1	<i>māi ū</i>	<i>māi ē, māi a</i>
2	<i>māra</i>	<i>māi ō</i>
3	<i>māi a.</i>	<i>māi a</i>

The future is irregular. It takes the form *māi ōs* and does not change for number or person.

Other forms are regular. Thus,—

māi ōcū, to strike

mār tō, striking

māyō, struck

māi yōch, has struck

māyō-tō, had struck

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

[No 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

TĀRIMUKĪ OR GHISĀDĪ

(DISTRICT BELGAUM)

SPECIMEN I

Kōn'tā	manuśyāna	bē	pōryā	hotā	Wanā-ma	nhānō	bētō
<i>A-certain</i>	<i>to man</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-among</i>	<i>younger</i>	<i>son</i>
āp'lō	bāna	kayō,	'bā,	tāi	sampadā-ma	mana	awānī
<i>his-own</i>	<i>to-father</i>	<i>said,</i>	<i>'father,</i>	<i>your</i>	<i>property-in</i>	<i>to-me</i>	<i>that-may-come</i>
wātō	mana	da'	Bā	ōnā-mbāyi	āp'lō	sampadā	wātō-karīn
<i>share</i>	<i>to-me</i>	<i>give'</i>	<i>Father</i>	<i>them-among</i>	<i>his-own</i>	<i>property</i>	<i>having-divided</i>
didō	Nhānō	bētō	āp'lō	wātō	lēna	dūr	dēsna
<i>gave</i>	<i>Younger</i>	<i>son</i>	<i>his-own</i>	<i>share</i>	<i>having-taken</i>	<i>a-far</i>	<i>to-country</i>
jāyina	ghanā	dis	huyā	naī,	owadā-ma	ō	dund
<i>having-gone</i>	<i>many</i>	<i>days</i>	<i>had-been</i>	<i>not,</i>	<i>meantime</i>	<i>he</i>	<i>debauched</i>
hōyina	āp'lō	sampadā	sag'lō	hāl-karyō	ō	im	
<i>having-become</i>	<i>his-own</i>	<i>property</i>	<i>all</i>	<i>squandered</i>	<i>He</i>	<i>so</i>	
karyā-par	wō	dēs-ma	mōthī	mōh'gāyī	padina	wana	
<i>having-done-after</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine</i>	<i>having-fallen</i>	<i>to-him</i>	
garibī	āvī	ō	wō	dēs-ma	ēk	mānūs-kan	tsāk'tī
<i>poverty</i>	<i>came</i>	<i>He</i>	<i>that</i>	<i>country-in</i>	<i>one</i>	<i>man-near</i>	<i>service(-in)</i>
ē	manuśyā	wana	dukkar	charāwā	āp'lō	khētarna	lag'di-didō
<i>This</i>	<i>man</i>	<i>him</i>	<i>swine</i>	<i>to-feed</i>	<i>his-own</i>	<i>to-field</i>	<i>sent</i>
Whā	bhukkē-ti	kal'waīna	dukkar	khāwānō	kōndō	suddā	khāyina
<i>There</i>	<i>hunger-with</i>	<i>being-over</i>	<i>come</i>	<i>swine</i>	<i>of-food</i>	<i>husks</i>	<i>also</i>
pēt	bhartō-tō	Pan-ta	wana	kē-mangā-ti	kāya-ch	ml'tū	
<i>belly</i>	<i>he-filling-was</i>	<i>But</i>	<i>to-him</i>	<i>anybody-near</i>	<i>from</i>	<i>anything-even</i>	<i>being-obtained</i>
nau	tū	Im	thōdā	dis	gayā,	āp'lō	pāchali
<i>not</i>	<i>was</i>	<i>So</i>	<i>some</i>	<i>days</i>	<i>passed,</i>	<i>his-own</i>	<i>former</i>
ō	āp'lō	man-ma	kayō,	'mārā	bā-kan	rhayēl	ghanā
<i>he</i>	<i>his own</i>	<i>mind-in</i>	<i>said,</i>	<i>'my</i>	<i>father-near</i>	<i>remaining</i>	<i>many</i>
pēt	bharīna	jyāstī	an	ml'tū-tū	Hū	hyā	bhukkē
<i>belly</i>	<i>having-filled</i>	<i>more</i>	<i>food</i>	<i>being-got-was</i>	<i>I</i>	<i>here</i>	<i>with-hunger</i>
marūcha	Hū	utina	mārā	bā-kan	jāyina	kahōs,	"bā,
<i>am-dying</i>	<i>I</i>	<i>having-arsen</i>	<i>my</i>	<i>father-near</i>	<i>having-gone</i>	<i>will-say,</i>	<i>"father,</i>
hū	Dēvnū	pāp	bānū	pāp	bandi-lidō	Hū	tārō
<i>I</i>	<i>of-God</i>	<i>sin</i>	<i>of-father</i>	<i>sin</i>	<i>have-tied-got</i>	<i>I</i>	<i>your son</i>
lyāk	naī	Mana	ēk	tsākar	par'mān	tārā-kan	mukil"
<i>worthy</i>	<i>am-not</i>	<i>Me</i>	<i>one</i>	<i>servant</i>	<i>like</i>	<i>of-you-near</i>	<i>keep"</i>
							<i>So</i>

kain whā-ti utina āp'lō bā-mangō jātāna
having-said there-from having-arisen his-own father-near when-going
 bā ōna dūr-ti jōyina dayā āvina nhāsīn-jāvinā
father him distance-from having-seen pity having-come running-having-gone
 mitti-mārīna mukhō-didō. Tawā bētō bāna kayō, 'bā, hū
having-embraced a-kiss-gave Then the-son to father said, 'father, I
 Dēvnū agal bānū agal chūk karyō Mana tārō bētō karīna
of-God before of-father before sin did To-me your son as
 bolāwō nakō ' Bā āp'lō tsākarna kayō, 'uttam dzhagō
call not ' Father his-own to-servants said, 'best dress
 . lāyina mārā bētāna ghālō, bōt-ma ang'ti gnālō, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in
 jōdō ghālō, khāwānā tavārī karō Hama klāyina sant
shoes put, of-eating preparation make He having-eaten happy
 huwāsū Kākaitō ē mārō bētō marrō-tō, phirin jittō huvō,
let-us-become Because that my son dead-was, again alive became,
 gamāyī-gayō-tō, milyō ' Yē aikīna sag'lō sant huvā
lost-gone-was, is-found ' This having-heard all happy became
 Yē-yal ōnō wadō bētō khētar-ma hotō Ō ghar-kan āw'tāna
At-this-time his elder son field-in was He house-near when-came
 wana gānū nāchanū aikū-āyū Wō tsākar-ma ēk'lān bolāyina
to-him singing dancing came-to-hear He servants-in one having-called
 sū huwā-lāgyō-karī ichāryō Ōna ō kayō, 'tārō bhāvi
what was-going-on-as-to inquired To-him he said, 'your brother
 āyōch, ō suk'sim āyō pōchyō karīna tārō bā jamūn
is-come, he safe-and-sound came reached on-account-of you father a-feast
 karyōcha ' Yē aikīn wadō bētō rāg-ti mhāvi garō naī,
has-made ' This having-heard elder son anger-with in went not,
 manīn ōnō 'bā bāhēr āvina mhāyī āw karīna wana
therefore his father out having-come in come in-order-to to-him
 ghanyō kayō Ō āp'lō bāna kayō, 'hū it'lā waras parint
much said He his-own to-father said, 'I so-many years till
 tāri tsāk'rī karīna kandī tāri wāt bhāgyō naī Tārī hū
your service having-done ever your word broke not However I
 mārā dōstā mīlāin khāwā karā sāti tū mana kandī
my friends having-gathered a-feast to-make for thou to-me ever
 ēk bak'ryān bachchū didō-naī Pantū rāndānā sangat padīna
one of-goat young-one gavest-not But of-harlots company(-in) having-fallen
 tāri sampadā sag'lī glē tō Yē tārō bētō gharā āyō
your wealth all devoured-had This your son to-house come
 barābar tū wō-sāti jamūn karyō ' Bā bētāna kayō, 'tū
as-soon-as thou him-for feast made ' Father to-son said, 'thou

hamēsā ma-kan rhach Ma-kan jēw'dē ohha tē tarū-ch
always me-near art Me-near whatever is that thine-alone
 Marēl tārō bhāyī, jittō huyō, chukāy-gayō-tō, mīlyō, manīn
That-was-dead thy brother, alive became, lost-gone-was, is-found, therefore
 hamā khusī huwān barābar ohha'
we happy to-become proper is'

[No 22.]

INDO-ARYAN FAMILY

CENTRAL GROUP.

TARIMŪKI OR GHISADI

(DISTRICT BELGAUM.)

SPECIMEN II

UKĀN
RIDDLE

Pand'rā chāng'lā mānūs dūr dēsna jāwā-lāgyā-tā, wāt-ma sānnā-pārī
Fifteen good men a-far to-country going-were, road-in in-the-evening
 ghanō pānī padyō Tawā ō hāyihuyī jōtāna ēk dharm'sālā
plentiful rain fell Then they round-about when-seeing one inn
 jōyīn whā jāyīn garam baisī-rhayā. Thōdī rāt
having-seen there having-gone comfortably sat-down A-little night
 huyā-par dūsar wāt-tī pand'rā chōr'tā ō-oh dharm'sālāna
having-become-after another road-from fifteen thieves the-same to-inn
 āyā Im chōr'tā chāng'lā mānūs tīs lōk milina
came So thieves good people thirty people having-gathered-together
 whā dhunī karīna ās'pīs gōlākārī baisyā-tā Whā
there fire having-prepared round-about in-a-circle we-e-sitting There
 ēk sāv'hārō āp'lyō barōbar pāch mānūs lēna ēkāēki āyō
one rich-man his-own with five men having-brought suddenly came
 Ō warī ōnā sangā āyēl manuśyā bhārī bhukkyā huyā-tā
He and his with that-had-come people very hungry become-were
 karan ō tīs mānūsna, 'dayā karīna, tuma-kan kā
on-account-of he thirty to-men, 'pity having-made, your-near something
 hachchitō khāwāna dēw, karī ichāryō Tawā chāng'lā mānūs-ma kāyī
if-be to-eat give, as-to asked Then good men-in some
 lōk phir'tī nik'lyō Tawā ghar-ma-tī bāndī-lāyēl butti
people walking set-out When house-in-from that-was-tied-and-brought food
 ōna didō Tawā ō sāv'hāryō khāyīna sant huyīna kayō,
to-him gave Then that rich-man having-eaten happy having-become said,
 'hū tumārā-ma pand'rā rupayā bak'shīs dēwōs Pantū tuma
'I of-you-among fifteen rupees reward will-give But you
 ima-ch bais'tānā hū āt mānūs mējīna nauna didō
in-this-way-only when-sitting I eight men having-counted to-ninth given
 barōbar ō utīna jāwā-pājē, manīn kayō Ōnō ō kabūl
as soon-as he having-arsen must-go, so said Of-that they consent

huyō	karina	śāw ^a kāryō	ō-par ^a mān	wāti-didō	Pand ^a rā		
<i>became</i>	<i>on-account-of</i>	<i>the-rich-man</i>	<i>in-that-way</i>	<i>having-divided-gave</i>	<i>Fifteen</i>		
chāng ^a lā	manuśyāna	bak ^a shis	mul ^{yō} ⁱ	Ō	tis	lōk	kim
<i>good</i>	<i>to-men</i>	<i>reward</i>	<i>was-obtained</i>	<i>Those</i>	<i>thirty</i>	<i>people</i>	<i>, how</i>
baisyā-tā ?							
<i>were-sitting ?</i>							

FREE TRANSLATION OF THE FOREGOING.

A PUZZLE

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road, and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 36th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated ?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th]

LIST OF STANDARD WORDS AND

English.	Gujarātī (Standard)	Surātī.	Charōtarī.	Paṭanī.
1 One	Ēk	Ēk . . .	Ēk, lābh . . .	Ēk .
2 Two	Be	Be .	Be, bannē	Be .
3 Three	Trap	Tap .	Taṇp	Tāṇ
4 Four	Chār	Chān	Tsyār	Chyār, sār
5 Five	Pāch	Pāch .	Paṭs	Pās
6 Six	Ohha	Chha .	Tsha, tshō, sō	Sō
7 Seven	Sāt	Sāt	Hāt	Hāt
8 Eight	Āṭh	Āṭh	Āṭh	Āṭh, āth .
9 Nine	Naw	Naw	Naū	Naw .
10 Ten	Das	Dah	Dah .	Dah
11 Twenty	Vis	Vih	Vih	Vih*
12 Fifty	Pachās	Pachāh	Pachāh	Pasāh*
13 Hundred	Sō	Hō	Sō, hō	Hō, hō
14 I	Hū	Ū	Hū, ū	Hū, hu
15 Of me	Mārō	Mārō, mmārō	Mārō	Mārō
16 Mine	Mārō	Mārō, mmārō	Mārō	Mārō
17 We	Amē	Hamē, amme, ammo	Amē, amhō	Amē, amī, āpādō
18 Of us	Amārō	Hamārō, ammarō	Āmārō, amārō, ahmārō	Amārō, āpādō
19 Our	Amārō	Hamārō, ammarō	Āmārō, amārō, ahmārō	Āmārō, āpādō
20 Thou	Tū	Tū	Tu, tū	Tū, tu
21 Of thee	Tārō	Tarō .	Tāhārō, tārō	Tārō
22 Thine	Tarō	Tarō	Tāhārō, tārō	Tārō
23 You	Tamō	Tamō, tammē, tammō	Tamē, tamō	Tamē .
24 Of you	Tamārō	Tamārō, tammārō	Tamārō	Tamārō
25 Your	Tamarō	Tamārō, tammārō .	Tamarō	Tamārō

SENTENCES IN GUJARĀTĪ

ક્રિયાલેખ (Jhālēwāḡī)	કાર્ત્ત (Kharwā)	ગિરિ (Belgaum)	English
Ek	Ēk	Ēk	1 One
Be	Be	Bē	2 Two
Tanp	Tan	Tin	3. Three
Chār	Chār	Chyār	4. Four
Pās	Pach	Pāch	5 Five
So	Chha	Chho	6 Six
S'hāt	Sāt	Sāt	7 Seven
Āth	Āth	Āt	8 Eight.
Nau	Lau	Nau	9 Nine
Dab	Das	Das	10 Ten.
Vih	Vis	Is	11 Twenty
Pach	Pachchā	Pannās	12 Fifty
S'hō	So	Sau	13 Hundred.
Hū	Hū	Hū	14 I
Mārō	Mārō	Mārō	15 Of me
Mārō	Mārō	Mārō	16 Mine
Amē	Hamē, hamēhēn	Hama	17 We
Amārō	Hamārō	Hamārō	18 Of us
Amārō	Hamārō	Hamārō	19 Our
Tū	Tū	Tā	20 Thou
Tārō	Tarō, tarō	Torō	21 Of thee.
Tārō	Taro, tarō	Tarō	22 Thine
Tārō	Tamā, jamē, tamēhēn	Tama	23 You
Tamārō	Tamārō, tamārō	Tumārō	24 Of you
Tamārō	Tamārō tamārō	Tumārō	25 Your

English.	Gujarātī (Standard)	Surātī.	Charōtarī.	Paṭanī.
26 He . . .	Tē	Tē	Tē, ē, yē	Tē, ē
27 Of him . .	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
28 His . . .	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
29 They .	Tēō	Tē, tēō, tēwāp, tēu	Tēō, ēō, tē	Tēō, ē
30 Of them .	Tēōnō, temnō	Tem ^a nō	Tem ^a no, tēōno	Tēōnō, im ^a nō, tem ^a nō
31 Their .	Tēōnō, temnō	Tem ^a nō	Tem ^a nō, tēōnō	Tēōnō, im ^a nō, tem ^a nō
32 Hand . .	Hāth	Hāth	Hāth	Panuchō, hāth
33 Foot .	Pag	Pag	Pag	Pag
34 Nose . .	Nāk	Nāk	Nāk	Nāk
35 Eye . . .	Ākh	Ākh	Ākh, ās, āgha	Ākh, ōkh, ākhya, āchh, ās
36 Mouth .	Mō	Mō, moh ^a dī	Mō, modhū	Mhō, mundhū, mudū
37 Tooth .	Dāt	Dāt	Dāt, dāt	Dāt, dōt
38 Ear .	Kan	Kān	Kōn, kān	Kān, lōn
39 Hair .	Wāl	Wāl, nīmājā	Wāl, mōwālā	Wār, wāl
40 Head .	Māthū	Mathū	Māthū	Mathū, bhodū
41 Tongue	Jibh	Jibh	Dzib, dziv	Jib
42 Belly .	Pēt	Pēt	Pēt, hodz ^a rū, dōdz ^a yū	Pēt
43 Back .	Wāsō	Bar ^a dō, wāsō, pith	Pith, bay ^a dō, wāhō	Bay ^a dō, wāhō
44 Iron .	Lōdhū	Lōdhū, lodū	Lōdū	Lōrū, lodhū
45 Gold . .	Sōnū	Sōnū	Hōnū	Hōnū
46 Silver . .	Rūpū	Rūpū	Rupū, tēāndī	Rūpū
47 Father .	Bāp	Bāp	Bāp, bāpā, bhā	Bap, bāpā, bhā
48 Mother .	Mā	Mā	Mā, bā, jī	Mā, mādi, bā, jī
49 Brother .	Bhāī	Bhāī, bhāī	Bhāī, bhāī	Bhāī
50 Sister .	Ben, bahen	Ben	Ben, tōn, bun	Bhun, ben
51 Man .	Māpah, bhāy ^a dō	Māpah	Mānah, manīś manakh	Mānah ^a mahap, mānakh, manakh
52 Woman . .	Bay ^a dī	Bairī	Bay ^a dī, bairū, bairī	Bay ^a rū

Kāthiyāwādī (Jhālāwādī)	Khārwa.	Ghīlāḍī (Belgaum).	English.
Tē, i	Tē, i	Ō .	26 He
Tēnō, inō	Inō .	Ōnō, wōnō	27 Of him.
Tēnō, inō	Inō .	Ōnō, wōnō .	28 His
Tē, i, iwadāi	Tēhōn, ēhōn, tēō	Ōy .	29 They
Tem'nō, im'nō	Ēhōnnō	Wanō, onō	30 Of them
Tem'nō, im'nō	Ēhōnnō .	Wanō, onō	31 Their
Hāth, bāw'qū .	Hath	Hat	32 Hand
Pag, tātīyā, tūgā, gudā	Pag .	Pag .	33 Foot.
Nāk	Lāk	Nāl	34 Nose
Ākhya	Ākh . .	Ḍolā . .	35 Eye
Mōdhū, mō	Mū	Mupdū	36 Mouth
Dāt	Ḍāt	Dāt .	37 Tooth
Kān	Kān	Kān	38 Ear
Mō-wāla	Bal . .	Kes .	39 Hair
Māthū, tōlō	Mathū	Mātū .	40 Head
Jibh, lull	Jibh	Jib	41 Tongue
Pēt, ojh'rū, ōdar	Pēt	Pēt . .	42 Belly
Wāhō, bar-qō	Ballo .	Pitō .	43 Back.
Lōdhū	Lōdhū	Lhōdū .	44 Iron.
S'honū	Sunu	Sōnū	45 Gold
Rūpū	Rupu .	Chāndī .	46 Silver
Bapō, patyā	Bāpu	Bā	47 Father
Mā, mādī	Mā	Āyī	48 Mother
Bhāl	Bhāl	Bhāyī	49 Brother
Bon	Bon	Bhēn	50 Sister
Māpah jan	Mānas	Mānūs . .	51 Man.
Bāyālī hīr'dī, bāl	Bāurī	Bayī .	52 Woman.

English	Gujarātī (Standard)	Suratī	Charotarī	Paṭanī
53 Wife . .	Wahu	Wahū .	Astri, baīrū, bay ^a dī, wahu	Bay ^a dī, wahu
54 Child .	Chhōk ^a rū	Chhōk ^a rū, baohohū	Tshahyū, tshadyū, tshōk ^a rū	Chhōrū, sōrū
55 Son .	Dik ^a rō, ohhōk ^a rō	Chhōk ^a rō, pōy ^a rō	Tshahyō, tshōk ^a rō, mōtiār, dīg ^a rō	Chhōk ^a rō, sōk ^a rō, sayō, sōrō
56 Daughter	Dik ^a ri, ohhōdī	Chhōk ^a ri, pōri	Tshōdī, tshōk ^a ri, dīg ^a ri	Chhōk ^a ri, sōk ^a ri, sōri
57 Slave	Gulam	Chākar, gulām	Gulām, lupdō	Dahō, lundō
58 Cultivator .	Khēdūt .	Khēdūt, khēd ^a nār	Tshēdūt, khēdū, tshōdū	Khēdū, chhēdū
59 Shepherd	Bhar wād .	Bhar ^a wād	Bhar ^a wād	Bhar ^a wād
60 God .	Īśwar	Paramēhar	Par ^a mēśar, Īś ^a war	Paramēhar
61 Devil .	Bhūt, sētān	Bhūt	Sētān, dayit, rākhah	Bhūt
62 Sun .	Sūraj	Sūraj .	Huraj	Hūraj
63 Moon	Chandar ^a mā	Chandar ^a mā, ohhōdō-māmō	Tshōdō, tshandar ^a mā	Chōdō
64 Star .	Tārō	Tārō	Tarō	Tārō
65 Fire .	Dēw ^a tā .	Āg, dēw ^a tā	Dēw ^a tā, āg, lāhō	Dēw ^a tā
66 Water . .	Pāpī	Pāpī	Pōpī	Pāpī
67, House	Ghar	Ghar	Ghar	Ghar
68 Horse .	Ghōḍō	Ghōḍō	Ghōḍō, ghōḍū	Ghōḍō
69 Cow	Gāy	Gāi	Gāy	Gāy
70 Dog	Kut ^a rō	Kut ^a rō	Kut ^a rō, kut ^a rū	Kut ^a rū
71 Cat	Bilādi	Bilādi	Balādi, manī, manādi	Balādī, mināri
72 Cook	Kuk ^a dō	Mar ^a ghō	Mar ^a ghō, kuk ^a dō	Kuk ^a dō, mar ^a ghō
73 Duck .	Batak	Batak	Batak	Batak
74 Ass	Gadhēdū	Gadhēdō	Gadhēdō	Gadhādū
75 Camel	Ūt . .	Ūt	Ūṇt	Ūt
76 Bird	Pañkhi, pakshi	Pañkhi	Pañkhi, pañgahi	Pañchhi
77 Go	Jā	Jā	Dzā	Jā
78 Eat	Kha	Khā	Khā	Khā
79 Sit	Bea	Beh	Beh	Beh ^a

English	Gujarātī (Standard)	Sur'atī.	Charōṭarī	Paṭanī.
80 Come	Āw	Āw	Āw	Āw
81 Beat	Mār	Mār	Mār, thoḳ	Mār, jhūd, thoḳ
82 Stand	Ūbhō thā	Ūbhō rēh	Ubu-reh	Ūbhū rhē
83 Die	Mar	Mar	Mar (mēr imp 2nd sing)	Mar
84 Give	Āp	Āp, dē	Āl, āp	Āpy*, āly*
85 Run	Dōd	Dōd	Dōd, nāh, hadī-muk	Dōd
86 Up	Upar	Upar	Upar	Upar
87 Near	Pāsē	Pāhē, sōdē, hōdē	Pāhē, pāhē	Pāhē
88 Down	Nichē	Nichhē, ēthē	Nē[ṣā, hēthā]	Nēchē
89 Far	Dūr, chhētē	Āghē	Vīg*īū, āghu, tshētyū, sētyū	Āghē, sētē
90 Before	Āgaḷ	Agāḍī, āgaḷ	Āgaḷ	Āgar
91 Behind	Pāchhaḷ	Pachhāḍī, pachhaḷ	Paṭshaḷ, paṭsh*wādē	Pāsar, pūthē
92 Who	Kōp	Kōp	Kōp, kup	Kup
93 What	Śū	Hū	Śu	Hū
94 Why	Śā mātē	Hā-mātē	Tsyam, śā-harū	Chem, śīd, hā kājē
95 And	Anē	Anē, annē	Anē, nē	Nē, anē
96 But	Paṇ	Paṇ	Pan	Paṇ
97 If	Jō	Jō	Dro	Jō
98 Yes	Hā	Hōvē, hā	Hā, hōvē	Hā, hōvē
99 No	Nā	Nā	Nā	Nā
100 Alas	Arē	Arērē	Arē, hāy	Hāy, cē
101 A father	Bāp	Bap	Bāp, bāpā	Bāp
102 Of a father	Bāpnō	Bāp*nō	Bāp*nō, bāpānō	Bāp*nō
103 To a father	Bāpnē	Bāp*nē, bāpānē	Bāp*nē, bāpānē	Bāp*nē, -nē
104 From a father	Bāp-thī	Bāp-thī, bāpā-thī, thakī	Bāpā-pāhē-thī, bāpā-kanē	Bap thī
105 Two fathers	Be bāp	Be bāp	Be bāp, be bāpā	Be bāp
106 Fathers	Bāp(ō)	Bāpō, bāpāō	Bāpā	Bāp

Kāṭhiyawādī (Jhalawādī)	Kharwā	Ghṛasāḍī (Belgaum)	English
Āw	Āw	Āw . .	80 Come
Mar, lagāw, pad ^a tāl, jhapnṭ dō, ram ^a kāw, thōk	Mār	Mār .	81 Beat
Kham, khōbh, lhbōbh, ubhaw	Ubbhō rō	Hubar	82 Stand
Mar, pasō tha, ūsō jū, mer, ubar	Mar	Mār .	83 Die
Dē, āl, āp	Dō	Da	84 Give
Dhōd, nas, bhāg, bap ^a kaw, baṇjēd	Dōr	Nbās .	85 Run
Upar, mātthē, ūche	Upar	Upra	86 Up
Pāhē, knnē, thuk ^a dō, ōrō	Pasō	Kanna	87 Near
Hēthō, nīdō, hēthē	Hēthē	Hitta	88 Down
Sētē, nghō, āghō	Veg ^a rō	Dūr	89 Far
Mōrya, mōdbagalya	Āgar	Agal	90 Before
Wāhē, pas ^a wadō	Pachhar	Pāchal .	91 Behind
Kup, kōp	Kōn	Kōn .	92 Who
Chiyō, sū, kiyo	Sū	Sū	93 What
Chyam, chim, kim	Kam	Kā	94 Why
Anē, nē	Nō, tathā	Warī	95 And.
Pan	(Pan	Panta	96 But
Jō	Jō	Tō	97 If
Hā, hāṣ	Hā	Hōy .	98 Yes
Nā, uhū	Na	Naī .	99 No
Arō, rō	Arō	Ayy ^a yyō	100 Alas
Bāpō	Bapu	Bā	101 A father
Bap ^a nō	Bapunō	Bānō	102 Of a father
Bāp ^a nē, bāpanē	Bapunē	Bāna	103 To a father
Bapā thi	Bapu-pās thi	Bā-tī	104 From a father
Be bāp	Be bāpu	Bē bā .	105 Two fathers
Bapō	Bapuhōn	Bā	106 Fathers

English	Gujarati (Standard)	Surati.	Charotarī	Paṇi.
107 Of fathers	Bāp(ō)nō	Bāpōnō, bāpānō	Bāpānō	Bap ^a nō
108 To fathers	Bāp(ō)nē	Bāpōnē, bāpānē	Bāpānō	Bāp ^a nē
109 From fathers	Bāp(ō)-thī	Bapō-thī, bāpā-thī, -thakī	Bap ^ā -kanō thī	Bap thī
110 A daughter	Chhōḍī	Chhōk ^a ri	Tshōḍī, dīg ^a rī	Sodī
111 Of a daughter	Chhōḍīnō	Chhōk ^a rinō	Tshōḍīnō	Sodīnō
112 To a daughter	Chhōḍīnē	Chhōk ^a rinē	Tshōḍīnō	Sodīnē
113 From a daughter	Chhōḍī thī	Chhōk ^a ri thī, thakī	Tshōḍī kanō-thī	Sōdī thī
114 Two daughters	Be chhō	Be chhōk ^a ri	Be tshōḍīyō	Be sodīo
115 Daughters	Chhōḍīo	Chhōk ^a riō	Tshōḍīyō	Sodīo
116 Of daughters	Chhōḍīōnō	Chhōk ^a riōnō	Tshōḍīyōnō	Sodīōnō
117 To daughters	Chhōḍīōnē	Chhōk ^a riōnē	Tshōḍīyōnō	Sodīōnē
118 From daughters	Chhōḍīo-thī	Chhōk ^a riō thī, -thakī	Tshōḍīyō-pāhō thī	Sodīo-thī
119 A good man	Sārō māpas	Bhalō mānah	Hārō māpah	Hārō mapah ^a
120 Of a good man	Sārā māpasnō	Bhalā mānah ^a nō	Hārā mānah ^a nō	Hārā mapah ^a nō
121 To a good man	Sārā māpasnē	Bhalā mānah ^a nē	Hārā māpah ^a nē	Hārā māpah ^a nē
122 From a good man	Sārā mānas-thī	Bhalā māpah thī, thakī	Hārā mānah-pāhō thī	Hārā mapah ^a -thī
123 Two good men	Be sārā māpas	Be bhalā mānah	Be hārā mānahō	Be hārā māpahō
124 Good men	Sārā mānas	Bhalā māpahō	Hārā māpahō	Hārā māpahō
125 Of good men	Sārā māpas(ō)nō	Bhalā māpahōnō	Hārā māpahōnō	Hārā māpahōnō
126 To good men	Sārā mānas(ō)nē	Bhalā māpahōnē	Hārā mānahōnō	Hārā māpahōnē
127 From good men	Sārā māpas(ō) thī	Bhalā māpahō-thī, -thakī	Hārā māpahō pāhō thī	Hārā māpahō-thī
128 A good woman	Sārī bāy ^a dī	Bhalī bairī	Hārī bay ^a dī	Hārī bay ^a rū
129 A bad boy	Nathārō chhōk ^a rō	Kharāb chhōk ^a rō	Nathārō tshōk ^a rō	Nathārō sōrō
130 Good women	Sārī bāy ^a dīo	Bhalī bairīo	Hārī bay ^a dā	Hārī bay ^a rū
131 A bad girl	Nathārī chhōḍī	Kharāb chhōk ^a rī	Nathārī chhōḍī	Nathārī sōrī
132 Good	Sārō	Sārō, hārō	Hārī, thak, bēg	Hārō
133 Better	-thī sārō (better than)	Gharō sārō, gharō hārō	Wadhārō hārū	kar ^a t ^a hārō (better than)

Kāṭhiyāwāḍī (Jhalāwāḍī)	Khārṡā	Ghīśāḍī (Belgaum)	English
Bāp*ṇō	Bāpūhōnnō	Bānō	107 Of fathers
Bap*ṇō	Bāpūhōnnē	Bannā	108 To fathers
Bap-thī	Bāpūhōn-pās-thī	Bā-tī	109 From fathers
Dīch*ri	Chhōk*ḍī	Pōr*ṇī	110 A daughter
Dīch*riṇō	Chhōk*ḍīnō	Pōr*ṇīnō	111 Of a daughter
Dīch*riṇē	Chhōk*ḍīnē	Pōr*ṇīna	112 To a daughter
Dīch*ri thī	Chhōk*ḍī-pās-thī	Pōr*ṇī-tī	113 From a daughter
Be dīch*riyū	Be chhōk*ḍī, be chhōk*ḍīō	Be bētyō	114 Two daughters
Dīch*riyū	Chhōk*ḍīō	Bētyō	115 Daughters
Dīch*riyūnō	Chhōk*ḍīōnō	Bētyōnō	116 Of daughters
Dīch*riyūnē	Chhōk*ḍīōnē	Bētyōna	117 To daughters
Dīch*riyū-thī	Chhōk*ḍīō-pās-thī	Bētyō-tī	118 From daughters
S'hārō māpah	Rudō āḍ*mi	Chāṅg*lō mānūs	119 A good man
S'hārā māpah*ṇō	Rudā āḍ*miṇō	Chāṅg*lō mānūsṇō	120 Of a good man
S'hārā māpah*ṇē	Rudā āḍ*miṇē	Chāṅg*lō mānūsna	121 To a good man
S'hārā māpah-thī	Rudā āḍ*mi-pās-thī	Chāṅg*lō mānūs-tī	122 From a good man
Be s'hārā māpahū	Be rudā āḍ*mi, be rudā āḍ*miō	Be chāṅg*lā mānūs	123 Two good men
S'hārā māpahū	Rudā āḍ*miō	Chāṅg*lā mānūs	124 Good men
S'hārā māpah*ṇō	Rudā āḍ*miōnō	Chāṅg*lā mānūsṇō	125 Of good men
S'hārā māpah*ṇē	Rudā āḍ*miōnē	Chāṅg*lā mānūsna	126 To good men
S'hārā māpah-thī	Rudā āḍ*miō-pās-thī	Chāṅg*lā mānūs-tī	127 From good men.
S'hārī bai	Majāṇī bāri	Chāṅg*li bāy*ko	128 A good woman
Bhupō sōk*ro	Nathāḍō chhōk*ḍō	Wāṅgāḷ pōryō	129 A bad boy
S'hārī baiyū	Majāṇī baiṛō	Chāṅg*lō bāy*kyō	130 Good women.
Bhupḍī sōḍī	Nathāḍī chhōk*ḍī	Wāṅgāḷ pōr*ni	131 A bad girl.
S'hārō	Rudō, majāṇō	Chāṅg*li	132 Good
Baū s'hārō	Bahu rudō, bahu majāṇō	Wat-tī chāṅg*li (? better than that)	133 Better

English.	Gujarati (Standard)	Surati	Charotarī	Paṭanī
134 Best . . .	Sau-thī sārō	Hau-thī sārō, hau-thī hārō	Hārū-mā hārū	Hau thī hārō
135 High .	Ūchō	Ūchō	Ūṭṣū	Uso
136 Higher	-thī ūchō	Ghapō ūchō	Wadhārō ūṭṣū	-thī uso
137 Highest .	Sau-thī ūchō	Ūchā mū ūchō	Ūṭṣā-mū ūṭṣū	Hau-thī uso
138 A horse	Ghōḍō	Ghōḍō	Ghōḍū, tāy*ḍū	Ghōḍō, ghōrō
139 A mare .	Ghōḍī	Ghōḍī	Ghōḍī	Ghōḍī, ghōḍī
140 Horses	Ghōḍā(ō)	Ghōḍā	Ghōḍā	Ghōḍā, ghōḍā
141 Mares	Ghōḍīō	Ghōḍīō	Ghōḍīō	Ghōḍīō, ghōḍīō
142 A bull .	Gōdhō	Gōdhō	Gōdhō, ākh*lō, hōdh, hōdhīyō	Ākh*lō, gōdhō, hādh
143 A cow	Gāy	Gāi	Gāy, gā	Gāy
144 Bulls	Gōdhā(ō)	Gōdhā	Gōdhā, ākh*lā, hōdhīya	Ākh*lā, gōdhā, hādh
145 Cows	Gāyō	Gāiō	Gāyō	Gāyō
146 A dog	Kut*rō	Kut*rō	Kut*rō	Kut*rō
147 A bitch .	Kut*ri	Kut*ri	Kut*ri	Kut*ri
148 Dogs .	Kut*rā(ō)	Kut*rā	Kut*rā	Kut*rā
149 Bitches	Kut*riō	Kut*riō	Kut*riō	Kut*riō
150 A he goat	Bak*rō	Bak*rō	Bak*rō, bōk*dō	Bak*rō, bōk*dō
151 A female goat	Bak*ri	Bak*ri	Bak*ri	Bak*ri, bōk*ḍī
152 Goats	Bak*rāō	Bak*rā	Bak*rā	Bak*rā, bōk*dā
153 A male deer	Harap	Harap	Harap	Harap
154 A female deer .	Har*ni	Har*pi	Har*pi	Har*pi
155 Deer	Harap	Har*ṇā	Har*ṇā	Har*ṇā
156 I am	Hū chhū	Ū chhawū, chhū	Hū ṭshū	Hū sū
157 Thou art	Tū chhe	Tū chhe, ohha	Tū ṭshū	Tū sā, sē
158 He is .	Tē chhe	Tē chhe, ohha	Tē ṭshē, se	Ḍ sē
159 We are	Amō chhālē	Hamō chhawē, chhālē	Amō ṭshālē	Amō sāiyē, siyē, sa
160 You are .	Tamē chhō	Tame chhō	Tamē ṭshō, sō	Tamē sō

Kaṭṭhiyāwāḍī (Jhālāwāḍī)	Khārwaḍ	Ghisiḍī (Belgaum)	English
Ghapō-j s'hārō	Baḍhē-ṭhi rudō (majānō)	Sagaḷā-ti chāṅg ¹ lī	134 Best.
Uso	Ūcho	Uchchi	135 High
Baū usō	Bahu ūcho	Wat-ti uchchi (? higher than that)	136 Higher
Ghapō-j usō	Baḍhē-ṭhi ūcho	Sagaḷā-ti uchchi	137 Highest.
Ghōdō, tā ^a dō, tāy ^a dō	Ghōrō	Ghōdō	138 A horse
Ghōdi, tā ^a di, tay ^a di	Ghōri	Ghōdi	139 A mare
Ghōda, ghōḍē	Ghōrā, ghōrāō	Ghōdā	140 Horses
Ghōdiyū	Ghōri, ghōriō	Ghōdi	141 Mares.
S'hādh	Saḍdh	Pādo	142 A bull
Ga	Gāy	Gāyī	143 A cow
S'hādhō	Saḍdhō	Padā	144 Bulls
Gayū	Gāyō	Gāy	145 Cows
Kut ^a rō	Kut ^a rō	Kut ^a rō	146 A dog
Kut ^a ri	Kut ^a ri	Kut ^a ri	147 A bitch
Kut ^a rā, kut ^a rā	Kut ^a rā, kut ^a rāō	Kut ^a rā	148 Dogs
Kut ^a riyū	Kut ^a ri, kut ^a riō	Kut ^a ri	149 Bitches
Bōk ^a dō	Bak ^a dō	Pal ^a wō	150 A he goat
Bok ^a di	Bak ^a di	Śāḷi	151 A female goat
Bōk ^a da	Bak ^a dā	Śāḷi	152 Goats
Harṇā	Kahyār	Harṇ	153 A male deer
Harṇi	Har ^a nī	Har ^a pi	154 A female deer
Harṇā	Har ^a nū	Harṇ	155 Deer
Hū sū	Hū chhe	Hū chhau	156 I am.
Tū sū	Ṭū chhe	Tū chha	157 Thou art.
Ī se	Ī, ṭe, chhe	Ō chha	158 He is
Amē sayē	Hamō chhe	Hama chha	159 We are
Tamē sō	Tamē chhe	Tuma chha	160 You are

English.	Gujarātī (Standard)	Surāṭī.	Charotarī.	Patani.
161. They are .	Tēṣ chhe .	Tēṣ chhe, chha	Tēṣ tṣhe, se	Ē sī, sē
162 I was	Hū hatō	Ū utō, hutō	Hū hatō, utō	Hū hatō
163 Thou wast	Tū hatō .	Tū utō, hutō	Tū hatō, utō	Tū hatō
164 He was .	Tē hatō	Tē utō, hutō	Tē hatō, utō	Ē hatō
165 We were	Amē hata	Hamē utā, hutā	Amē hatā	Amē hatā
166 You were	Tamē hatā	Tamē utā, hutā	Tamē hatā, utā	Tamē hatā
167 They were .	Tēṣ hata	Tēṣ utā, hutā .	Tēṣ hatā, utā	Ē hatā
168 Be	Hō thā .	Hō, thā	Thā, ho	Hō, thaū
169 To be	Hōwū, thawū	Hōwū, thawū	Thawū, hōwū	Hawū
170 Being	Hotō, thatō	Hōtō, thatō	Thatō, hōtō	Hatō
171 Having been	Hōinē, thainē	Hōinē, thainē	Thainē, hōinē	Hōinē
172. I may be	Hū hoū	Ū hōū	Hū thawū, hōwū	Hū haū, thaū
173 I shall be	Hū hōis, haīs	Ū hōis .	Hū thayis hayis	Hū hōis, hēh
174. I should be		Ū hōt		
175 Beat .	Mār	Mār	Mār	Mār
176 To beat	Mār ^u wū	Mār ^u wū	Mār ^u wū	Mār ^u wū
177 Beating	Mār ^u tō .	Mār ^u tō	Mār ^u tō	Mār ^u tō
178 Having beaten .	Mārinē	Mārinē .	Mārinē	Mārinē
179 I beat	Hū mārū	Ū mārū-chhū, mārū-chha	Hū mārū tṣhū, -tṣhu	Hū mārū-sū, mārūsu
180 Thou beatest	Tū mārē	Tū mārē-chhe, mārē-chha	Tū mārū-tṣhū, tṣhu	Tū mārē-sā, mārēsē
181 He beats	Tē mārē .	Tē mārē-chhe, mārē-chha	Tē mārē-tṣhe	Ē mārē-sē
182 We beat	Amē māriē	Hamē māriē-chhiē, māriē-chha	Amē māriē-tṣhiē	Amē māriē-sāive, māriē-sivē
183 You beat	Tamē mārō	Tamē mārō-chhō, mārō-chha	Tamē mārō-tṣhō	Tamē mārō-sō
184 They beat	Tēṣ mārē	Tēṣ mārē-chhe, mārē-chha	Tē mārē tṣhe	Ē mārē-sī, mārē-sē
185 I beat (<i>Pres. Tense</i>)	Mē mārō	Mē mārū	Mē mārō	Mī mārō
186 Thou beatest (<i>Pres. Tense</i>)	Tē mārō .	Tē mārū .	Tē mārō	Tī, or tiē, mārō
187 He beats (<i>Past Tense</i>)	Tēṣ mārō	Tēṣ mārū	Hēṣ mārō	Īṣ mārō

Kaṭhiyawādī (Jhālawaḍī)	Khārwa	Ghūsāḍī (Belgaum)	English
Īwadaī so	Ēhōn ohhe	Ōy ohha .	161 They are
Hū hatō	Hū huṭō	Hū hoṭō	162 I was
Tū hatō	Ṭū huṭō	Tū hoṭō	163 Thou wast
Ī hatō	Ī huṭō	Ō hoṭō	164 He was
Amē hatā	Hamē huṭā	Hama hoṭā	165 We were
Tamē hata	Ṭamē huṭā	Tama hoṭā	166 You were
Īwadaī hatā	Ēhōn huṭā	Ōy hoṭā	167 They were
Thā	Ṭhāv	Rha	168 Be
Thawū	Ṭhāvū	Rhawān	169 To be
Thato	Ṭhātū	Rhatō .	170 Being
Thainē	Ṭhainē	Rhain	171 Having been
Hū thaū		Hū rhawōs	172 I may be
Hū thaīē	Hū hōs	Hū rhawōs	173 I shall be
			174 I should be
Mār, mārya	Mārō	Mār	175 Beat
Mār*wū	Mār*wū	Mār*wū	176 To beat
Mār*to	Mār*to	Mār*to	177 Beating
Mārinē	Mārine	Mārina	178 Having beaten
Hū mārū sū	Hū mārūchh	Hū mārūcha	179 I beat.
Tū mārē-se, mārū sū, maras	Ṭū mārēchh	Tū mārācha	180 Thou beatest
Ī mārē-se	Ṭē mārēchh	Ō mārācha	181 He beats
Amē mariē sayē	Hamēhōn mariyēchh	Hama mārēcha	182 We beat.
Tamē mārē-so	Ṭamē mārēchh	Tama mārēcha	183 You beat
Īwadaī mārē-so	Ṭēō mārēchh	Ōy mārācha	184 They beat
Mē maryō	Hūē māryō, mē māryō	Hū māryō	185 I beat (<i>Past Tense</i>)
Ṭē mārō	Ṭūē māryō	Tū māryō	186 Thou beatest (<i>Past Tense</i>)
Īnē maryō	Ie māryō	Ō māryō	187 He beat (<i>Past Tense</i>)

English.	Gujarāṭī (Standard)	Surāṭī	Charōṭār.	Paṭanl.
188 We beat (<i>Past Tense</i>)	Amē māryō	Hamē māirū	Amē māryō	Amē māryō
189 You beat (<i>Past Tense</i>)	Tamē māryō	Tamē māirū	Tamē māryō	Tame māryō
190 They beat (<i>Past Tense</i>)	Tēōṣ māryō . .	Tēōṣ māirū .	Hem ^a ṇō muryō	Īm ^a ṇō, or tēō, muryō
191 I am beating	Hū māirū- <i>chhū</i>	Ū māirū- <i>chhū</i> , māirū <i>chho</i>	Hū māirū <i>ṭhū</i>	Hū māirū- <i>ū</i> , mārasu
192 I was beating	Hū māir ^a tō- <i>hatō</i>	Ū māir ^a tō- <i>tō</i>	Hū māir ^a tō- <i>utō</i>	Hū māir ^a tō <i>tō</i>
193 I had beaten	Mē māryō- <i>hatō</i>	Mē māirō- <i>tō</i>	Hū māryō- <i>utō</i>	
194 I may beat	Hū māirū .	Ū māirū	Hū māirū	Mī māryō- <i>tō</i>
195 I shall beat	Hū māirā	U māris, mārih, māir, mā- rānō	Hū māirēs	Hū māris, māreḥ
196 Thou wilt beat	Tū māir ^a sē .	Tū māir ^a sē, māir ^a hē	Tū māirēs	Tū māirēs, māir ^a sē, māreḥ
197 He will beat	Tē māir ^a sē .	Tē māir ^a -sē, māir ^a hē	Tē māir ^a sē	Ē māir ^a sē, māir ^a hē
198 We shall beat	Amē mārisū . .	Hamē māir ^a sū, māir ^a hū	Amē mārisū	Amē māir ^a sū, māir ^a hū
199 You will beat . .	Tamē māir ^a sō .	Tamē māir ^a sō, māir ^a hō	Tamē māir ^a sō .	Tamē māir ^a sō, māir ^a hō
200 They will beat	Tēō māir ^a sē	Tēō māir ^a sē, māir ^a hē	Tēō māir ^a sē	Ē māir ^a sī, māir ^a hē
201 I should beat				
202 I am beaten	Hū māirū, manē māir ^a wā- mā āvyō- <i>chhe</i>	Manē māirō <i>chhe</i>	Manē māryā- <i>ṭhe</i>	Hū māir khāū sū
203 I was beaten	Hū māirūyō, manē māir ^a wā- mā āvyō <i>hatō</i>	Manē māirō <i>tō</i>	Mē māir khādhō- <i>tō</i>	Mī māir khādhō- <i>tō</i>
204 I shall be beaten	Hū māirāis, manē māir ^a wā- mā āv ^a sē	Ū māirō jais	Hū māir khāis	Hū māir khāis
205 I go	Hū jāū	Ū jāū- <i>chhū</i> , jāū- <i>chha</i>	Hū dza <i>ṭhū</i> , dzaū <i>ṭhū</i>	Hū jāū-sū
206 Thou goest	Tū jāy	Tū jāy <i>chhe</i> , jāy- <i>chha</i>	Tū dza <i>ṭhū</i> , dzaū <i>ṭhū</i>	Tū jāī sū, jāy sī
207 He goes .	Tē jāy	Tē jāy- <i>chhe</i> , jāy- <i>chha</i>	Tē dzaū <i>ṭhe</i>	Ē jāy-sē
208 We go	Amē jāis	Hamē jāis- <i>chhē</i> , jāis- <i>chha</i>	Amē dzaīs <i>ṭhe</i>	Amē jāiyē-sa, jāiyē-siyē
209 You go	Tamē jāō	Tamē jāō- <i>chhō</i> , jāō- <i>chha</i>	Tamē dzaū- <i>ṭhō</i>	Tāmē jāō-sō
210 They go	Tēō jāy	Tēō jāy <i>chhe</i> , jāy <i>chha</i>	Tē dzaū- <i>ṭhe</i>	Ē jāy sī, jāy sē
211 I went	Hū gayō	Ū giyō	Hū dzaō, gayō, gyō	Hū jyo, gyō
212 Thon wentest	Tū gayō	Tū giyō	Tū dzaō, gayō, gyō	Tū jyo, gyō
213 He went	Tē gayō	Tē giyō	Tē dzaō gayō, gyō	Ē jyo, gyō
214 We went	Amē gayā	Hamē giyā	Amē dzaā, gayā, gyā	Amē jvā, gyā

Kāthiyāwādī (Jhalāwādī.)	Kharwā.	Ghātādī (Belgaum)	English
Amē māryō	Hamē māryō	Hama māryō	188 We beat (<i>Past Tense</i>)
Tamē māryō	Tamē māryō	Tama māryō	189 You beat (<i>Past Tense</i>)
Im ^a nē māryō	Ēhōnē māryō	Ōy marylō	190 They beat (<i>Past Tense</i>)
Hū mārū sū	Hū mārūchh	Hū mār ^a wa-ohha	191 I am beating
Hū mār ^a tō tō	Hū mār ^a tō-hutō	Hū mār ^a wā-hotō	192 I was beating
Mē māryō-tō	Hūē marylō-hutō	Hū marylō tō	193 I had beaten
Hū mārū	Hū mārū	Hū māryōs	194 I may beat
Hū mārīs	Hū mārēs	Hū mārōs	195 I shall beat
Tū marīs	Tū mār ^a sē	Tū mārōs	196 Thou wilt beat
Ī mar ^a sē	Ī mar ^a sē	Ō mārōs	197 He will beat
Amē mār ^a ū	Hamē mar ^a su	Hama mārōs	198 We shall beat
Tamē mār ^a tō	Tamē mār ^a sō	Tama mārōs	199 You will beat
Īwadāi mar ^a sē	Ēhōn mār ^a sē	Ōy mārōs	200 They will beat
			201 I should beat
Mē mar khādhō-se	Hūnē māryōchh	Hū mār-khādō	202 I am beaten.
Mē mār khādhō-tō	Hūnē māryō-huṭō	Hū mār-khādō-tō	203 I was beaten
Hū mār khalē	Hūnē mār ^a sē	Hū mar khāwōs	204 I shall be beaten
Hū jāū sū	Hū jāūchh	Hū jāwūcha	205 I go
Tū jās	Tū jāy ^a chh	Tū jācha	206 Thou goest
Ī jāy sē	Tē jāy ^a chh	Ō jācha	207 He goes
Amē jāyē-sayē	Hamē jāyēchh	Hama jāyēcha	208 We go
Tamē jāwō-sō	Tamē jāōchh	Tama jāwūcha	209 You go
Īwadāi jāy sē	Tēō jāy ^a chh	Ōy jācha	210 They go
Hū jlyō	Hū gylō	Hū gayō	211 I went
Tū jylō	Tū gylō	Tā gayō	212 Thou wentest.
Ī jlyō	Tē gylō	Ō gayō	213 He went
Amē jlyā	Hamē gylā	Hama gayō	214 We went

English	Gujarati (Standard)	Sar'ti	Charotar:	Patanl
215 You went	Tamō gaya	Tamō giyā	Tamō dzyā, gaya, gyā	Tamu jyā, gya
216 They went	Tēō gayā	Tēō giyā	Tēō dzyā, gaya, gyā	ē jya, gya
217 Go	Ja	Jā	<u>D</u> ra	Jā
218 Going	Jatō	Jatō	<u>D</u> ratō	Jatō
219 Gone	Gayō, gaōlo	Gay'lo	<u>D</u> ryō	Jtlo
220 What is your name ?	Tamārū nām sū ?	Tamarū nam hū chhe ?	Tamāru nām sū ?	Tamārū nam hū ?
221 How old is this horse ?	Ā ghōdānī umar kē'li ?	Ē ghōdō k'w'dō ch	Ā ghōdō tē'li wārānō se ?	Chē'li wār'hānō ghōdō sē ?
222 How far is it from here to Kashmir ?	Ahī-thī Kāsmīr kē'lo chhētō ?	Ahī-thī Kāsmīr kē'li āghū chhe ?	Āv-thī Kāsmīr tē'lo khētō se ?	Ahī-thī Kāsmīr chē'li ē'li sē ?
223 How many sons are there in your father's house ?	Tamārā bap'nā ghar-mī dīk'rā kē'li chhe ?	Tamāra bāp'na ghar-mī kē'li chhōk'rā chhe ?	Tamāra bāp'nā ghar mī tē'li dīg'rā ?	Tara bāp'nā ghar mō chet'li sōrū sē ?
224 I have walked a long way to-day	Hū ājō ghanū chālyō-chhū	Ū āj ghanū chāilō chhū	Ādzē ſi bhaū hē'dyō-tāhn	Hū ājo bhn āghē-thī avō
225 The son of my uncle is married to his sister	Mārā kākānō dīk'rō tēnī bahen sūthō parāyō-chhe	Mārā kākānō chhōk'rō tēnī ben sūthō parāyō chhe	Mārā kākānō dīg'rō enī bōn vērō par'nyō-se	Mārā kākānō sanyō pēlānī bhun'nē pīnyō sē
226 In the house is the saddle of the white horse	Ghar mī dhōlā ghōdānū jin chhe	Dhōlā ghōdānū palān ghar-mī chhe	Dhōlā ghōdānō sōman ghar-mī se	Dhōrā ghōdānū jin ghar-mō pad'rū sē
227 Put the saddle upon his back.	Tēnī pīth upar jin mukō	Tēnī pīth-par palān kasō	Enā par sōman mūdō	Ghōdā par jin mōdi-dō
228 I have beaten his son with many stripes	Mē tēnā chhōk'rānō ghaṇā chāb'khā māryā-chhe	Mē tēnā chhōk'rānō ghanā sapāta māryā-chhe	Mē enā tēhōk'rānō bhaū kōy'dā marya	Mē f'nā sayanē bhn hāt'kā mārva
229 He is grazing cattle on the top of the hill	Tō tē tēk'rīnē mathalō dhōr chharāvō chhe	Tō tēk'rīnī tōch-par dhōr chhāre-chhe	Yō tēk'dānī tōtō dhōrū tārō se	Dangar'nī tōchī ō dhōrā sarū-sē
230 He is sitting on a horse under that tree	Tō pēlā jhād nīchē ghōdā upar bēthēlō ūbhō chhe	Tō pēlā jhād nīchē ghōdā-par bēthēlō chhe	Ghōdā par sah'war thānē pālā dylād-tō ubō-tāhe	Pēlā jhād nēchē ō ghōdā upar bethō sē
231 His brother is taller than his sister	Tēnō bhāī tēnī bahen kar'tī ūchō chhe	Tēnō bhāī tēnī ben thī ūchō chhe	Enō bhaī enī bun kar'tī ūtō tēhe	Enī bhun kar'tī īnō bhaī nō sē
232 The price of that is two rupees and a half	Tēnī kimat adhī rūpiyā chhe	Tēnī kimmat adhī rupiā chhe	Tō nū mūl adhī rupiyā se	Enī kōmat adhī rūpiā sē
233 My father lives in that small house	Mārō bāp pēlā nūnā ghar-mī rahē chhe	Mārō bāp tē nūnā ghar mī rahē-chha	Mārā bap pēlā nūnā ghar-mī rahē-se	Pēlā nōnā ghar-mī māro bhā rhō sē
234 Give this rupee to him	Ā rūpiyō tēnē āpō	Tēnē a rūpiō āpō	Ā rupiya tēnō āpō	Ā rūpiō īnō ālō
235 Take those rupees from him	Pēlā rūpiyā tēnī pasē thī lō	Ā rūpiā tēnī pāhē-thī lō	Hēnī (or hani)-kānē-thī pēlā rūpiyā lyō	Enī-pāhē-thī ā rūpiā lōi lyō
236 Beat him well and bind him with ropes	Tēnē khūb mārō anē dōr'dō bādho	Tēnē hārī pēthem mārō nō dōddē bādho	Tēnē hārī-pēthō tōk nō dōy'du-watō bād	Enē khūb jhūdō anō rās thī bādho
237 Draw water from the well	Pēlā kuwa-mā thī pāpī kādho	Kūwa-mā-thī pāpī bharō	Kuwa-mā thī pōpī kād	Kuwa-mō-thī pāpī khēcho
238 Walk before me	Mārī āgal āgaī chālō	Mārī āgaī chālō	Mārī agādī hēd	Mārā āgar hēdō
239 Whose boy comes behind you ?	Kōnō chhōk'rō tamārā pāch haī āvē-chhe ?	Kōnō chhōk'rō tamārā pāch haī āvē-chha ?	Kānō tēhēyō tāri pājahādī āvē tāhe (or -se) ?	Kēnō sayō tamārā pūjhi āvē-sē ?
240 From whom did you buy that ?	Kōnī pasē-thī tamē tē vechātū lidhū ?	Kōnī pāhē tamē hē vechātū lidhū	Ā tē kēnī thī vētātū lidhū ?	Enī tamē kēnī pāhē-thī vēātū lidhū ?
241 From a shopkeeper of the village	Gām nā āk dūkāndār pāsō-thī	Tē gam'na dūkāndār pāhē-thī	Gām'danā haī-wāī kānē-thī	Gām'danā ēk hāt-wārā pāhē-thī

Kāṭhiyāwādī (Jhālāwādī)	Kharwā.	Ghilsāḍī (Belgaum)	English
Tamē jiyā	Tamē giyā	Tuma gayō	215 You went
Īwaḍāi jiyā	Ṭēhōn giyā	Ōy gayō	216 They went
Jā	Jā	Jā	217 Go
Jātō	Jātō	Jātā	218 Going
Jiyō	Gayālō	Gayel	219 Gone
Tamārū nām sū se ?	Ṭamāru nām sū ?	Tārū nām sū ?	220 What is your name ?
Ā ghōḍō chētālā warah*no se ?	Ghōrō latālō mōtō chhe ?	Ē ghōḍāna kew*dā waras ?	221 How old is this horse ?
Āi-thī Kāsmir chētālū thāy se ?	Iyā thī Kasmir latālū vēg*rū chhe ?	Hyā tī Kās*mir kew*dī dūr ?	222 How far is it from here to Kashmir ?
Tamārā bap*nā ghar-mā chētālā dīch*trā se ?	Tamārā bāpuna ghar mā katālā ohhōk*trā chhe ?	Tāra bānō ghar-ma kew*dā pōryō ?	223 How many sons are there in your father's house ?
Hū āj lābē panthē hālyō-sū	Hū āj,bahu chalyō	Hū āj ghanyō wāt chālyō	224 I have walked a long way to-day
Mārā kākānō dīch*rō inī bōn hārē pay*ṇō se	Mārā chūchānō dīk*rō inī ben-nā saṭhē paṇiyō	Ōnī pōr*ni mārū kākānō bēṭāna dīdā	225 The son of my uncle is married to his sister
Ghar-mā dhōlō ghōḍānō sēmān se	Uj*rā ghōrānū palān ghar- mā chhe	Ō ghar ma paṇd*rū ghōḍō khōgr chha.	226 In the house is the sad- dle of the white horse
Ghōḍō sēman nākho	Inā upar palān māḍō	Wanā pītṭā par khōgīr ghāl	227 Put the saddle upon his back
Mē inā dīoh*rānē ghaṇā phaṭ*ka māryā se	Hūē mā chhōk*dānē ghaṇā chāb*ka māriya	Ōnō bēṭana ghaṇō māryō	228 I have beaten his son with many stripes
Ī dhār*dī upar dhōrā sārē se	Ī ṭakarīnā maṭhārā par dhōr charāvēchh	Dōngar-par ō dhōr charāvā lagyōcha	229 He is grazing cattle on the top of the hill
Jhād(zād) hēthē ghōḍā upar bethō-se	Ī pelā jhār nichē ghōrā-par bethōchh	Dghādnā huṭṭa ō ghōḍā par baīsōch	230 He is sitting on a horse under that tree
Īnō bhai inī bōn kar*tā usō- se	Īnō bhai inī ben*nā kar*tā ūchō chhe	Ōnū bhāyī ōnū bhēn tī uchōhī-chha	231 His brother is taller than his sister
Īnī kēmat adhī rupiyā se	Īnī kumat harī rupiyā chhe	Ōnī kummat adī rupayā	232 The price of that is two rupees and a half
Mārō bāpō : jhūp*dū-mā rē se	Mārō bāp ṭē nānak*da ghar mā rēolh	Mārū bā ō nhānā ghar ma rhach	233 My father lives in that small house
Ā rupiyō inē āpō	Ā rupiyō inē āp	Ē rupayā ōna da	234 Give this rupee to him
Īnī pāhē thī ōlyā rupiyā lyō	Pelā rupiya inī pās thī lyō	Ō kan-tī ō rupayā māngla	235 Take those rupees from him
Īnē khub lagāwō nē dōr*dē thī bādho	Īnē khub mārō nē dollā-thi bandhō	Ōna chhang*ālā māṭna dōrī tī bānd	236 Beat him well and bind him with ropes
Kuṇā mā thī pāṇī kādhō	Kuṇā mā-thī pānī kadhō	Hirī ma-tī paṇī tan	237 Draw water from the well
Marī āga| sālo	Marī āgar chālō	Mārā aga| chāl	238 Walk before me
Tamārī wāhē kunō sōk*rō āwō-se ?	Tamārī pāchhar kunō chhōk*dō avēchh ?	Tārā pachal kēnō pōryō awōcha ?	239 Whose boy comes be- hind you ?
Tamē i kunī pāhē thī vēsātō āpyū ?	Kunī-pās thī tamē kharī dīyū ?	Ō tā le-kan tī kī hō ?	240 From whom did you buy that ?
Gām*nā wāpiya pāhē-thī	Gām*na dukandar-pās thī	Ō khēḍānō dukān*wālī- kan tī	241 From a shopkeeper of the village

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